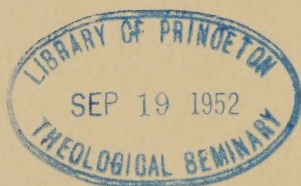


# The Franconia Mennonites and War

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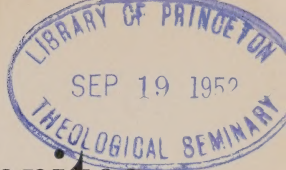






## **The Franconia Mennonites and War**





# The Franconia Mennonites and War

*By*

✓  
WILLARD HUNSBERGER

Peace and Industrial Relations Committee  
of Franconia Mennonite Conference  
1951



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## Dedicated to

JOHN E. LAPP, who first conceived the idea of this volume, and who has performed many generous and unrecorded acts for the cause of the conscientious objector.

PEACE PROBLEMS COMMITTEE  
OF  
FRANCONIA MENNONITE CONFERENCE

Organized October, 1937

JOHN E. LAPP, *Chairman*  
JACOB M. MOYER, *Secretary-Treasurer*  
JACOB C. CLEMENS, *Third Member*

This committee functioned from 1937 until October 7, 1948. At that time it was reorganized and now operates under the name of Peace and Industrial Relations Committee.

PEACE AND INDUSTRIAL RELATIONS COMMITTEE  
OF FRANCONIA MENNONITE CONFERENCE

Organized October 7, 1948

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Souderton, Pa.



## PREFACE

The problem of war in one form or another has troubled man from the time of the first murder, when Cain killed his brother Abel, until the present day. Five years ago the "war to end war" was brought to a close. That war did not end the fighting, but instead created conditions that were responsible for the present conflict.

From the time of Christ until 174 A.D., *no Christian served as a soldier in the army*. Beginning in the third century, however, some Christians started serving in the army, and even declared that it was the will of God for Christians to serve as soldiers. Even in our own day there are those who feel that a Christian must fight during wartime. Harry Rimmer, George A. Palmer, Charles Fuller, Hyman Appelman, and other well-known evangelists openly contend that it is the Christian's duty to participate in war when it comes.

The Mennonite Church, however, ever since its beginning in Europe in 1525, has always officially held that Christians must follow Christ and the way of love even during persecution and war. The present story is a record of the Franconia Mennonites' witness through all the major American wars until the present day.

The writer is grateful to John E. Lapp, who encouraged the work from its beginning and made available certain resource materials; also to Jacob M. Moyer, James R. Clemens, and Aldus K. Hertzler who gathered pictures and compiled pertinent information concerning the C.P.S. men.

Also, the author wishes to acknowledge the kindness of the publishers in granting permission to quote material from the following books to which they hold the copyright: Guy F.

Hershberger, *War, Peace, and Nonresistance* (Herald Press, Scottdale, Pa.), Melvin Gingerich, *Service for Peace* (Mennonite Central Committee, Akron, Pa.), John C. Wenger, *History of the Mennonites of Franconia Conference* (Mennonite Publishing House, Scottdale, Pa.), C. Henry Smith, *The Story of the Mennonites* (Mennonite Book Concern, Berne, Indiana).

Finally, many thanks go to Mrs. Joseph Moyer, who faithfully translated the writer's longhand hieroglyphics into a neat, typewritten manuscript. The original Peace Problems Committee, John E. Lapp, Jacob M. Moyer, and Jacob C. Clemens, read the entire manuscript.

WILLARD HUNSBERGER

Souderton, Pa.

August 14, 1950

Five years after V-J Day

## INTRODUCTION

As time passes there is constant need for new books. The record of human experiences when arranged systematically will help oncoming generations to understand better how to meet the recurring conflicts among men.

United States history tells us of seven wars in which this country was engaged: the war for independence, 1775-81; war again with Great Britain, 1812-14; the Mexican War, 1846-48; American Civil War, 1861-65; Spanish-American War, 1898; World War I, 1917-18; and World War II, 1941-45. In the history of our nation there was no period of peace that lasted more than thirty-three years. So, then, almost every generation has had problems resulting from war.

To nonresistant Christians wars have always brought problems which do not obtain in Christendom as a whole. When a nation mobilizes its resources and man power all of its subjects are involved. The writer of this book has covered the experiences and attitudes of the Franconia Conference Mennonites through the major wars of the recent past. He has shown how in some ways our position has improved and our problems have been solved. He has also included tables which show how far we have fallen short of the Gospel standard.

The prospects for an era of peace are not very hopeful at the present time. Now, over five years after hostilities have ceased, the terms of peace have not yet been agreed upon. New hostilities have broken out in Korea; no one can predict the outcome. Universal Military Training for young men is proposed again by top military and state officials.

It is important that the rising generation be reminded of the faith of our fathers who were willing to leave home and country to maintain a good conscience. We must leave to our posterity a church holding to New Testament principles and



doctrines. While our author is not concerned here with migrations from one country to another he has set forth faithfully and interestingly the way of faith under trial in our own country. He describes how our forefathers and our present church leaders have given witness to our belief in nonresistance and how our sons in the recent past have stood its test.

It is fitting that our author should pay tribute to government officials for their understanding of minority groups opposed to war. The stated objective of World War II was to maintain the four freedoms, one of which is the freedom to worship God according to the dictates of conscience. The nature of this objective may have helped to suppress irrational acts against conscientious objectors. The readiness of church leaders to confer with the government also greatly helped to relieve the situation.

This little book is recommended to our constituency as a necessary addition to the history of the Franconia Mennonite congregations. The writer has spared no efforts to obtain facts and has woven them into an interesting account which will be appreciated especially by those who have spent time in Civilian Public Service.

The author has impressed the fact that true nonresistance finds expression in the lives of faithful Christians in time of peace as well as in times of war. The constituency of the Franconia Mennonite Conference is indebted to the author for this splendid story of the way of love and peace. It is my hope that practical nonconformity of life and a positive application of the nonresistant doctrine will be increased among us through this book.

JACOB M. MOYER, *Secretary*  
Peace and Industrial Relations  
Committee of Franconia Mennonite  
Conference

Souderton, Pennsylvania

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Part I

The Franconia Mennonites in  
Early American Wars



## Part I

# The Franconia Mennonites in Early American Wars

The Franconia Conference is the oldest Mennonite conference in North America. Today its membership stands at 4,963, with 7 bishops, 48 ministers, and 25 deacons. Ever since the founding of the Germantown congregation in October, 1683, the Franconia Mennonites have left a testimony which is, at different times, commendable and disappointing, but one which is always interesting.

The Franconia Conference produced such men of vision and courage as John F. Funk, Andrew Mack, and Clayton Kratz. It was in this same Franconia Conference that the unfortunate schism of 1847 occurred. The Franconia Conference has had its problems and even today there are issues to be decided, convictions to be developed, and problems to be solved.

To continue a testimony and to avoid some of the discouraging and unnecessary failures of the past, we must continually renew and rethink our position as Christians in this complex and modern world.

War has been one of the problems which has conflicted with the Christian ethic ever since Christ gave His immortal Sermon on the Mount. In fact, many Mennonites came to America to escape conscription.

The Franconia Mennonites, generally speaking, have always had fair and lenient treatment both at the hands of the government and from their friends in the community.

During the early days of Pennsylvania, when William Penn and the Quakers had charge of the government, there was little strife or contention with the Indians or anybody else. Consequently, the Mennonites lived in almost complete freedom of conscience, at least in so far as nonresistance was concerned, for nearly the first one hundred years. However, by 1756 Penn's "Holy Experiment" no longer was successful. He had tried to run the civil government on Christian principles, and when the majority of the population wanted to use violence and coercion, the Quaker officials, rather than violate their nonresistant consciences, resigned from office.

Wilbur J. Bender in his book, *Nonresistance in Colonial Pennsylvania*, says that "up to 1776, then, the . . . Mennonites . . . had succeeded in observing strictly their nonresistant principles, on the whole without serious difficulties."<sup>1</sup> In other words, from 1683, when the first Mennonites settled at Germantown, until 1756, they enjoyed complete religious freedom.

<sup>1</sup> Wilbur J. Bender, *Nonresistance in Colonial Pennsylvania* (Scottsdale, 1941), p. 13.

## The Revolutionary War

The long period of religious freedom was strained with the outbreak of the war for independence. With this war came serious conflicts. Being nonresistant, the Mennonites did not want to fight for or against the colonies. The colonists accused the Mennonites of being Tories, and the British felt that they were traitors, like all the rest of the colonists. It has generally been stated that at the time of the Revolution, one third of the colonists were in favor of independence, one third were loyal to Great Britain, and the remaining one third were neutral. Most Mennonites belonged in the neutral class. They had enjoyed religious liberty under the British king and feared that this liberty would be impaired under a new government. The Continental Congress, however, meeting in Philadelphia in 1775, made it plain that persons with religious scruples against war would be respected.

### *Fines and War Taxes*

The only real conflict, then, which the Mennonites experienced in the Revolutionary War was the payment of certain war taxes. To be exempt from military drill a fine of 2*£* (2*£* ten shillings) and 10 shillings was levied by the Pennsylvania Assembly. It seems that most Mennonites paid this fine without question. However, another fine, called a special war tax, of 3*£* 10 shillings levied by Congress, the Mennonites objected to. The reason, they said, was because the money went to a rebel government, and Mennonites “. . . could neither institute nor destroy any government.”<sup>2</sup> The fact that their money was used for war purposes does not seem to have entered their

thinking at all. It was a rebel government and therefore they felt they could not owe their allegiance to it.

But it is interesting to note that this very problem of war taxes caused the first Mennonite schism in America. Christian Funk, a minister of the Franconia congregation, felt that the tax could be paid to Congress because he was sure that the colonies would win the war, and that America would become an independent republic. Funk says, "All my fellow ministers were unanimously of the opinion that we couldn't pay the tax to the rebels; that would be hostile to the king. I said, my opinion was that we could pay it, since it was Congress money and we received it and paid our debts with it."<sup>3</sup> In addition, Funk declared, "were Christ here, He would say, give to Congress that which belongs to Congress and to God that which belongs to God."<sup>4</sup>

Because of his views, Funk, with a small number of followers, left the conference and worshiped separately, but by 1850 the group had died out. The schism was unfortunate, as all church schisms are, for after the war, when the colonies had won their independence, all the rest of the ministers, too, recognized Congress as their rightful government. Funk simply judged the outcome of the war more accurately than the other ministers.

The armies of the British and Americans fought very close to some of the Mennonite settlements. The original church at Germantown still bears the scars of the battle fought there.

One Mennonite, Abraham Hunsberger, seems to have run into trouble with the British Army during the winter of 1777. General Howe and his British soldiers kept close guard on all entrances and exits of the city of Philadelphia. Abraham Hunsberger, who was a farmer and sold his produce to the city folks, managed to sneak into the city and started selling his butter and eggs. He was caught, however, and locked up,

evidently suspected of being an American spy. He was a cheerful and friendly personality, and in addition, he was a good singer. Even in this situation he was not discouraged, but sang all night, to the delight of both the prisoners and the guards, and in the morning he was released to go home. Evidently, the British suspected him of being a spy, but when they realized he was a harmless, nonresistant Christian, they let him go.<sup>5</sup>

<sup>2</sup> Christian Funk, *Spiegel fuer alle Menschen*. Quoted in John C. Wenger, *History of the Mennonites of the Franconia Conference* (Scottsdale, 1937), p. 346.

<sup>3</sup> *Ibid.*

<sup>4</sup> C. Henry Smith, *The Story of the Mennonites* (Berne, 1941), p. 571.

<sup>5</sup> N. B. Grubb, *The Gottshall Family* (Philadelphia, 1924), p. 111.



## The Civil War

The United States has been engaged in seven major wars since the Declaration of Independence in 1776. The Civil War was one in which the Mennonites were tested rather severely in some sections of the country, especially Virginia. The Franconia Mennonites escaped severe testing, but a few of the members did accept service in the Union Army. The ranks of the Union Army were filled with volunteers until the second year of the war, in 1863, when a conscription law was passed. Military exemption, however, could be obtained by paying a fine of \$300 or hiring a substitute. Most Mennonites took advantage of these methods of escape. Hiring a substitute, however, became an increasingly difficult task in the closing years of the war. One member of the Salford congregation, Frank H. Moyer, paid \$1,000 for a substitute. A few people, by this time, began developing a conscience on the matter of hiring a substitute or paying a fine for exemption. Many felt that sending someone to fight for them was not altogether right either, because the responsibility would be upon them if their substitute were killed.

One member of the Lexington congregation, Jacob S. Overholt . . . felt that he would be responsible if his substitute were killed. (Evidently he also was certain the \$300 would also simply be used to hire soldiers.) So when he was drafted he went to camp. He died in 1865 and his widow used to relate the following story to her children: One day as the none-too-vigorous Overholt was working, Abraham Lincoln walked through the camp. He stopped a moment with Overholt and asked his age. "Forty-six," replied Overholt. "Do you have a family?" asked Lincoln. "Eleven children." Lincoln reached in his pocket for a pencil and pad, wrote a note, and asked

Overholt to report to his commanding officer. He did so; and was paid and discharged!<sup>6</sup>

Ephraim Delp of the Franconia congregation accepted military service in the Union Army. However, after the war, he returned, made confession, and was reinstated. In addition, a number of young men from Mennonite families also served in the war, and joined the church upon their return, at the same time receiving government pension for their war service.

After the war, many Mennonites, being financially well off, bought government bonds at \$530 apiece. These bonds yielded 5 per cent interest in gold.

In the Civil War, as in the Revolutionary War, the church as a whole did not have a definite conscience against letting their money be used for war purposes.

The Quakers were always active politically in securing military exemption. The Mennonites made a few pleas to Governor Andrew Gregg Curtin, and also to Congressman Thaddeus Stevens of Lancaster, a prominent member of the House of Representatives. At least once during the war, Bishop Jacob Kulp of the Plain congregation, accompanied by Moritz Lieb, publisher of the Doylestown *Morgenstern*, went to Harrisburg to interview the governor. These efforts, in part at least, helped to keep the cause of the Mennonites before the government, and aided in securing military exemption.

<sup>6</sup> John C. Wenger, *History of the Mennonites of the Franconia Conference* (Scottsdale, 1937), p. 63.

## World War I, 1914-1918

The United States officially entered the war on April 6, 1917. President Wilson, in addressing the sixty-fifth session of Congress, said, "our motives will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right . . . the world must be made safe for democracy."<sup>7</sup>

The Mennonite Church all over the country was sadly unprepared at the start of the war to meet the new problems confronting her men of draft age. The Franconia Conference, however, was one of the first district conferences to rise to the occasion. At a special meeting of conference on August 20, 1917, the conference appointed a committee of three, Joseph Ruth, Abraham G. Clemmer, and Wilson R. Moyer, to go to Washington to interview Secretary of War Newton D. Baker. While they were there, a committee from Mennonite General Conference consisting of Aaron Loucks, D. D. Miller, and S. G. Shetler arrived and together the two committees interviewed Secretary Baker. William A. Derstine, a layman of the Rockhill congregation, was influential in arranging for this interview between the Secretary of War and the Mennonite committees. He contacted numerous officials, and even called out Senator Penrose, from the Senate which was then in session, before an interview was finally granted. William Derstine was active all during the war. He traveled to Washington many times on official business for the Franconia Conference, and paid the expenses himself. After the war, conference extended to him a vote of thanks for his services.

As early as May, 1917, at the semiannual meeting of conference, the ordained body came out with the bold and clear-cut resolution that "all members working in ammunition factories

are not considered as communicant members.” Also, “that conference send a letter to the governor of the state as an appeal for recognition in the enforcement of the National Conscription Bill.”<sup>8</sup>

Thanks must go to the General Conference (New) Mennonites for obtaining from the government recognition for conscientious objectors in World War I. It was largely through the efforts of their committee, who had already visited Washington one week after war was declared, that the exemption clause appeared in the conscription law at all. The conscription law exempted “members of any well organized religious sect or organization at present organized and existing whose creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of the said organization. But no person shall be exempted from service in any capacity that the President shall declare noncombatant.”<sup>9</sup>

Religious objectors, then, were exempt from military duty, but there was a catch. The last sentence of the quotation says that “no person shall be exempted from service in any capacity that the President shall declare noncombatant.” When the President, after much delay, finally did get around to defining noncombatant service, it included wearing the uniform and taking the oath, something which a nonresistant Christian could not and cannot do.

Therefore, when the men were drafted, they reported to the regular army camp, but refused to accept combatant or noncombatant service. The government, then, disposed of the conscientious objectors by furloughs to private farms or by transfer to the Federal Penitentiary at Fort Leavenworth, Kansas.

Here is the list of men who were drafted in World War I.<sup>10</sup>

<i>Name</i>	<i>Congregation</i>	<i>Camp sent to</i>
Mahlon R. Alderfer	Rockhill	Camp Lee, Va.
Herbert E. Beck	Blooming Glen	Camp Meade, Md.
Reinhert B. Bishop	Lexington	Camp Meade, Md.
David D. Derstine	Franconia	Camp Meade, Md.
Norman A. Derstine	Souderton	Camp Meade, Md.
Isaac O. Frederick	Franconia	Camp Meade, Md.
David H. Gehman	Bally	Camp Dix, N.J.
Howard M. Hunsberger	Blooming Glen	Camp Meade, Md.
Daniel S. Landes	Deep Run	Camp Meade, Md.
Melvin L. Moyer	Towamencin	Camp Meade, Md.
Levi M. Meyers	Deep Run	Camp Greenleaf, Ga.
Edward Rice	Deep Run	Camp Meade, Md.
William Rice	Deep Run	Camp Meade, Md.
Abraham M. Stover	Blooming Glen	Camp Green, S.C.
John Ward	Rockhill	Camp Meade, Md.
Marcus K. Lederach	Salford	Camp Meade, Md.

During World War I, then, there were sixteen conscientious objectors. All of them experienced ridicule and abuse at the hands of the officers and soldiers, but none of the Franconia C.O.'s were physically abused by beating or kicking. However, many methods were used to try to force them to wear the uniform. David Gehman at Camp Dix, New Jersey, was forced to work strenuously for a time. Levi Meyers at Camp Greenleaf, Georgia, was compelled to carry a heavy load of crushed stone until he consented to wear the uniform. A. G. Clemmer and Wilson R. Moyer then went to the camp on his behalf, and he was again permitted to wear civilian clothes.

There were five Franconia men who accepted military service. Clayton D. Kaisinger of the Souderton congregation saw service abroad. After the war, he united with the Reformed Church. Walter Lapp of the Lexington congregation was also sent abroad. He later joined the Lutheran Church. Philip G. Mack of the Plain congregation accepted noncombatant service at Camp Meade. He was reinstated into the church, but

later joined the General Conference Mennonites. Howard D. Swartley of the Franconia congregation was stationed for a time at Camp Jackson, South Carolina, and at Camp Wadsworth, South Carolina. He later united with the Lutheran Church. Edgar O. Brunner of the Souderton congregation enlisted early in the war. He was stationed along the Mexican border and was discharged in May, 1919. Upon confession he was again received into church fellowship, and is today a member of the Rockhill congregation. A number of Franconia C.O.'s were transferred from camp and furloughed on farms. The majority of the men were discharged from service in December, 1918, or early in 1919.

Most of the men, as they were discharged, were obliged to sign a government pay roll sheet. The conference, however, felt that C.O.'s should not accept pay from the government for military service which they did not perform. Therefore, conference instructed the men to return their government checks and declared that they would reimburse the young men "for the time they have given during the war in representing the cause of Christ."<sup>11</sup> Most of the men returned their money to the government, and the conference raised over \$3,700.00, of which only \$2,627.18 was needed to pay the men.<sup>12</sup>

### *Foreign Relief*

William Derstine in January, 1919, together with Aaron Loucks of Scottdale, Pennsylvania, traveled to the Near East to investigate possibilities of opening up Mennonite relief work in that area. The Mennonite Church, however, did not launch a program of its own at this time; so Derstine and Loucks returned after a few months. The Mennonites did not open relief work until late in 1920, at which time it was organized under the Mennonite Central Committee.



Harvey G. Mack, of the Plain congregation, seems to be the first Mennonite of the Franconia Conference to enter foreign relief work. He served for two years in reconstruction work under the American Red Cross and the American Friends Service Committee. He served from June, 1918, to May, 1920. The Mennonite Church at this time had not as yet sponsored relief work, although by 1920 work in Russia was begun.

The heroic story of Clayton Kratz is one which cannot be omitted from any story of the Franconia Mennonites or for-



*Clayton Kratz*

*Memorial*

*in*

*Blooming*

*Glen*

*Cemetery*

eign relief. Clayton Kratz grew up in Bucks County and attended high school at Blooming Glen. He taught school for a few years and then enrolled at Goshen College in 1917 for advanced study.

He had completed three years and was planning to return to college in the fall of 1920 to finish his senior year. He had already been chosen president of the Y.P.C.A. on the campus and was an active student in the life of the college. It was at this



time that the call came for relief workers to go to Russia. Kratz accepted and together with Orie O. Miller of Akron, Pennsylvania, and Arthur Slagel of Flanagan, Illinois, he sailed for Russia.

They arrived on the field in October, 1920, with twenty-five tons of clothing and an operating budget of \$10,000 per month. It was Kratz's job to distribute relief supplies in the vicinity of the Mennonite communities of Alexandrovsk and Halbstadt. Miller and Slagel left to set up headquarters at Constantinople. From the beginning, Kratz was in imminent danger. It was feared that the Red Bolshevik Army would overrun the territory, making prisoners of everyone. Many of his Russian Mennonite friends urged Kratz to leave while there was still time, but he continued his work.

Then the Reds took over. He was arrested and immediately released. Again he returned to his work. A few days later he was arrested again and taken to Furstenwerder, where G. A. Peters, a Russian Mennonite friend, pleaded for his release. The next day a Russian Mennonite spoke with him a few minutes before he was put on a train. He was "quiet and composed in spirit." After that, Clayton Kratz was never seen again. G. A. Peters trailed him, and Alvin J. Miller contacted the Soviet foreign office many times, but without success.

Clayton Kratz gave his life for the Russians, at the hands of the Russians, and his life today stands as a monument to the nonresistant faith of Christ and the Mennonite Church. There stands today in the cemetery of the Blooming Glen congregation, a tombstone bearing his name with the simple inscription, "Went to Russia 1920."

In loving tribute to the sacrifice made by Brother Kratz, a few interested laymen of the conference, in 1946, formed a Clayton Kratz Fellowship. This Fellowship desires to assist young people financially in preparing for Christian service.

Students attending Eastern Mennonite College and Goshen College have been helped by this Fellowship. At least one of these students who has been helped is already serving on the foreign mission field today. May the memory and spirit of Clayton Kratz be perpetuated in the lives of the young people of the Franconia Conference.

<sup>7</sup> H. U. Faulkner, *American Political and Social History* (New York, 1948), p. 674.

<sup>8</sup> Minute Book of Franconia Conference. In possession of Secretary of Conference, Jacob M. Moyer, Souderton, Pa.

<sup>9</sup> C. Henry Smith, *The Story of the Mennonites*, p. 795.

<sup>10</sup> John C. Wenger, *op. cit.*, p. 70.

<sup>11</sup> Resolution 2, Franconia Conference Minute Book, May 1, 1919.

<sup>12</sup> John C. Wenger, *op. cit.*, p. 74.

## The Growth of a Conscience

This phrase seems to suggest itself as characteristic of the Franconia Mennonites and their historic attitude toward war. We have traced briefly the attitude of the Mennonites of the Franconia Conference through all the major wars of American history, and each successive war has brought with it increasing conflicts, and I believe we dare say, a sharper conscience against participation in war in any form.

For instance, in the Revolutionary War, an annual exemption fine of 2£ and 10 shillings was levied by the Pennsylvania government. This exempted from military drill anyone who paid the fine, and most Mennonites paid the fine. (This money evidently was used for war purposes, i.e., for hiring other soldiers to make up the quota, but the Mennonites paid this fine without any qualms of conscience.)

Dr. C. Henry Smith, in writing of the Mennonites of America, has stated<sup>13</sup> that the Franconia Mennonites refused to pay the special war tax of 3£ and 10 shillings levied by Congress *because of a conscience against war*. However, Dr. Smith at this point gives the early Mennonites credit for more piety than they really deserve, because actually the Mennonites did help the war by paying the Pennsylvania exemption fine of 2£ and 10 shillings.

If the early Mennonites had a conscience against letting their money be used for war purposes, why did they pay the exemption fine to the Pennsylvania government, which undoubtedly was used for war purposes, but persistently refused to pay the war tax to Congress? The answer seems to lie in the fact that the Mennonites' conscience at this time was more troubled by loyalty to the British government than by loyalty to nonresistance. The crux of the whole matter, to their think-

ing, was that the Continental Congress was a rebel government, and that they had promised allegiance to the British king, and therefore would not dare to switch their allegiance to a new government. Switching their allegiance to the Continental Congress, they thought, would be violating the command of Romans 13:1.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God.

The matter of war taxes then was not so much a problem resulting from a conscience on war, as Dr. Smith says, but it was more a conflict resulting from a keen conscience on national loyalty, due to an inadequate understanding of Romans 13.

Therefore, one would be justified in saying that at the time of the Revolution, the Franconia Mennonites opposed war, but seemingly had little or no conscience against aiding the war with their money if it assured them of liberty.

The conscience against war had not grown noticeably by the time of the Civil War. The price of hiring a substitute was quite high and this was the easy way of escape. A few, however, felt that hiring a substitute was as bad as entering the war themselves.

By the time of World War I, the conscience of the church as a whole had grown considerably. Petitions and pleas had been sent to the officials at Washington before the United States ever entered the war. Not only did sixteen of the men suffer ridicule by entering the army camps as C.O.'s, but also the folks at home endured many unpleasant scenes by refusing to allow their money to be used for war purposes.

World War II brought with it many new problems and also a more clear-cut position as to the attitude of the members against war. The Franconia Conference sent seventy-two of its young men into C.P.S. camps and spent over \$168,000 for the total program. In addition, a large number of civilian bonds were bought in place of government war bonds.

The record of the Franconia Mennonites in the recent war was far from perfect, but there are indications of a strong desire to meet the problems of living in our evil world without becoming entangled in the evil. Also, there is probably a greater effort put forth toward missions and relief work as a result of the war experiences.

Let us now turn to the story of the Franconia Mennonites in World War II.

<sup>13</sup> C. Henry Smith, *op. cit.*, p. 571f.



Part II

The Franconia Mennonites  
and World War II





## Part II

# The Franconia Mennonites and World War II

### The Coming of World War II

“The war to end war.” Such was the popular slogan attached to World War I. That war did not end war, but on the contrary, created many new and complex problems which in part at least brought on World War II.

As early as 1935 open warfare broke out in Africa when Italy seized Ethiopia. After a short struggle, Ethiopia was overpowered and annexed to the Italian empire. In 1936, Spain was the battleground for the Spanish Civil War; after three years of bitter struggle the existing government capitulated, and General Francisco Franco became dictator of Spain. At the same time, Adolf Hitler in Germany was repeatedly violating the League of Nations covenant by arming the country and developing large naval and land forces. Also, in 1936 German troops entered the Rhineland area. In North China, too, hostilities had broken out, and under pretense of settling the dispute, Japan, in July, 1937, invaded North China.

Sensing the unrest in Europe and Asia, and the possibility of war, the Peace Problems Committee of Mennonite General Conference prepared a series of resolutions setting forth the Mennonite convictions regarding war. These resolutions were then adopted by the Mennonite General Conference held at Turner, Oregon, in August, 1937. The resolutions were pub-

lished in pamphlet form entitled *Peace, War, and Military Service* and distributed to members of the Mennonite Church as well as government officials.

The Franconia Conference, meeting just two months later, on October 7, 1937, followed the action of Mennonite General Conference and officially declared their endorsement of *Peace, War, and Military Service* by saying that "this conference endorses the General Conference position on peace, and recommends the appointment of a Peace Problems Committee to promote the principles of peace and nonresistance."<sup>1</sup>

This action by the Franconia Conference was very timely. Within a few months the signs of war grew even more imminent as Hitler invaded Austria in March, 1938, and annexed that country to the German Reich with barely any resistance. Again, in September, 1938, Czechoslovakia was added to the list of peoples controlled by the Nazis.

With these events pointing toward a total war, the Mennonite Church realized that merely adopting a resolution on *Peace, War, and Military Service* was not enough to secure recognition for C.O.'s from the government in case of war. Accordingly, on February 12, 1937, the Mennonite Central Committee presented to President Franklin D. Roosevelt a letter expressing gratitude for the President's favorable attitude toward the question of peace and nonresistance and expressed the hope that he would continue to follow a policy of neutrality and peace. In addition, the letter stated that the Mennonites wished to show their patriotism and loyalty to the United States, but that they could have no part in the destruction of human life.

The letter was prepared by A. J. Neuenschwander of the General Conference Mennonite Church of North America,\* and C. L. Graber of the (old) Mennonite Church. Both

\* In Eastern Pennsylvania, members of the General Conference Mennonite Church of North America are generally called "New Mennonites."

Neuenschwander and Graber presented the M.C.C. letter to President Roosevelt personally. The Mennonite representatives, along with representatives from the Friends and Church of the Brethren, each read letters from their respective church groups.

Meanwhile, events in Europe continued to grow worse. Germany invaded Poland on September 1, 1939, and with that act, World War II officially began.

The Mennonites had their first interview with President Roosevelt in the persons of A. J. Neuenschwander and C. L. Graber on February 12, 1937. After the European war began, the Mennonites, Brethren, and Friends felt it was time to again make known to the President their convictions against war. Therefore, on January 10, 1940, the three historic peace churches, the Mennonites, Brethren, and Friends, sent representatives to interview the President. At this meeting the Mennonite Church, the Church of the Brethren, and the Friends presented to the President a joint letter stating their concern for recognition of their conscience against war in case the United States became involved, and expressed appreciation for his efforts toward neutrality and peace.

They also pointed out that they would be glad to discuss with the proper government officials, concrete proposals of work for conscientious objectors in case of war and that it was their aim to perform constructive service for the benefit and upbuilding of the country and the whole world. Attached to this letter was a memorandum listing different types of work that the conscientious objectors would be willing to perform. This memorandum included suggestions of foreign relief, mental and medical health projects, reforestry, and other constructive projects.

President Roosevelt received the delegation very cordially and showed appreciation for the concerns presented, stating that he thoroughly understood and respected the position of

the peace churches. President Roosevelt then asked the Mennonites how their resettlement project in Paraguay was coming along. He said that he had followed the venture with interest ever since it was started. "When told that the Paraguayan colony was carrying on without jails and policemen, the President laughingly rejoined that if we could do that here we could balance the budget."<sup>2</sup>

In replying to the suggested work proposals for conscientious objectors presented in the memorandum, the President added, "That's getting down to a practical basis. It shows us what work the conscientious objectors can do without fighting. Excellent! Excellent!"<sup>3</sup>

The letter was signed by Rufus Jones and Walter C. Woodward for the Society of Friends; P. C. Hiebert, Harold S. Bender, and E. L. Harshbarger for the Mennonite Church; Rufus D. Bowman and Paul H. Bowman for the Church of the Brethren.

From the standpoint of both the government and the three peace churches, this interview with the President was very satisfactory. These seven men conferred with the President for nearly half an hour, although the President's assistant had told them their interview was to last only three minutes!

By June, 1940, the Burke-Wadsworth Conscription Bill was already making its way through Congress. On September 16, 1940, President Roosevelt signed the bill and the Selective Service and Training Act of 1940 became law. As secretary of the Peace Problems Committee of Mennonite General Conference, Orie O. Miller made numerous trips to Washington, as did Harold S. Bender and E. L. Harshbarger. Of course, representatives of the Brethren and Friends were working simultaneously with the Mennonites in trying to secure amendments in the bill giving recognition to conscientious objectors. In fact, Melvin Gingerich believes that the Mennonites and

Brethren took the leadership in proposing alternative plans of action in case of conscription, but that the Friends, in the person of Paul C. French and others, had largely been responsible for getting these proposals into the Selective Service and Training Act of 1940.<sup>4</sup> For example, E. Raymond Wilson, secretary of the Friends War Problems Committee, together with Paul C. French talked to "better than seventy-five Senators and more than 250 members of the House" in behalf of the conscientious objector. Raymond Wilson has estimated that representatives of the peace churches spoke personally with a total of two thirds of the Senators and more than one half of the members of the House of Representatives.<sup>5</sup>

### *N.S.B.R.O.*

In July, 1940, Paul C. French, of the Friends, came to Washington to investigate provisions for C.O.'s in case of conscription. He remained and continued working in the interests of all three historic peace churches. Later, when the National Service Board for Religious Objectors (N.S.B.R.O.) was organized, French was asked to serve as its executive secretary, a position he held all during the war. The N.S.B.R.O. was organized when it became apparent that the government did not want to deal individually with each of the peace churches. They felt that the problem of the C.O. could be handled more efficiently by dealing with some central board. Therefore the Mennonites, Brethren, and Friends co-operated in forming the N.S.B.R.O. The N.S.B.R.O. was not an administrative agency; its function was that of a service board; an intercessor through which the peace churches and others could approach the government. This agency proved indispensable in the actual carrying out of the C.P.S. program.

As pointed out above, President Roosevelt received warmly the proposals and suggestions presented to him by the peace churches' delegation on January 10, 1940. However, when the Director of Selective Service, Dr. Clarence A. Dykstra, in December, 1940, presented a memorandum to the President containing the general features of the C.P.S. program which he had worked out with the peace churches, President Roosevelt flatly refused to approve it. He even threatened to see that the C.O.'s would be drilled by army officers.<sup>6</sup> Therefore, Dr. Dykstra immediately dropped the subject and waited for a more opportune time to approach the President. It was at this point that the peace churches made a critical decision. Dr. Dykstra informed them of the President's attitude and suggested that the only way the C.P.S. program could possibly be approved was if the churches themselves undertook the responsibility of financing the camps as well as the men. The answer of the churches came back, a decided yes, they would bear the financial burden for the cause of nonresistance. The churches were concerned about the possibility of ministering spiritually to the men in camp, and under a church-financed program that possibility seemed to be assured. Shortly thereafter, the President was again approached, this time with a revised plan, which he approved.

With the final presidential approval, the C.P.S. machinery started functioning. The first C.P.S. camp was opened in May, 1941, at Patapsco, Maryland, under the supervision of the Friends, the American Friends Service Committee (A.F.S.C.). Within a matter of days the Mennonite Central Committee opened its first C.P.S. camp located at Grottoes, Virginia. Clifford Bechtel was the first Franconia man to leave for a C.P.S. camp, and he arrived at Grottoes with the first consignment of C.P.S. men to a Mennonite camp.



Just at this time, the ordained brethren of the Franconia Conference met in session at the Franconia Church, on May 1, 1941. Being well aware of the momentous events which had taken place in recent months and the possible future tests which might face the church, the conference advised "that young men in the draft age need to be very careful of their conduct in public and when in the presence of the local draft boards. Those who are placed in IV-E should be careful that they are free of all debts. Whenever a request is made of the local draft board we should remember that we cannot dictate to them and must never make any demands of them."<sup>7</sup> Although no Franconia man had as yet left for C.P.S. at the time of this conference, on May 1, 1941, the conference sensed the problem of proper community relations and observed that "the feeling in the home community will improve every time one of our young men leaves for civilian service. The home folks should encourage our young men and not use their influence to help them to evade their responsibility."<sup>8</sup>

This resolution stated further that "members shall not engage in work in a defense industry making destructive war materials. Those not willing to file conscientious objector papers or refuse to accept the alternative civilian service forfeit their membership."<sup>9</sup>

With these words of counsel, caution, and suggestion, the Franconia Mennonite Conference took its stand as a firm believer in the nonresistant doctrine of the New Testament.

The foregoing presents in brief outline the story of the entrance of the Mennonite Church into the C.P.S. program.<sup>10</sup> The Franconia Mennonites had little to do directly with the formulation of the camp program; that was left to others who were closer to the problem and better acquainted with it. J. S. Hartzler, who served on the military committee in World War I, Orie O. Miller, Harold S. Bender, and Guy F. Hersh-

berger are a few of the servants in the Mennonite Church who very early sensed the need of a program of civilian service for conscientious objectors in case of war.

J. S. Hartzler, who in 1930 had already passed his seventieth birthday, wrote, regarding alternative service, "Something like this should be kept in mind and offered to officials at the beginning of the next conflict, should one come."<sup>11</sup> Taking up the same thought, Guy F. Hershberger, at the Conference on Peace and War held at Goshen, Indiana, in February, 1935, presented many suggestions for action in his paper, "Is Alternative Service Desirable and Possible?" and pointed to the forestry work the Mennonites of Russia performed in place of military service, prior to World War I. He also suggested that Mennonites could profitably do some thinking along the line of definite alternative service. Spoken at this time, those words were very propitious, and many, no doubt, were stirred to active thinking concerning the duty of the C.O. and the church to the government in time of war.

It is clear, therefore, that the planning and implementing of the alternative service program was done largely by men outside of the Franconia Conference. Nevertheless, the C.P.S. program, once it was organized, was given generous material and moral support by the Franconia Mennonites.

In summary one can see a happy contrast in the life of the C.O. in World War I and World War II. The C.O. in World War I was thrown into army training camps, with regular soldiers, posing a threat to camp morale, hardship on the part of the C.O., and frustration to the drillmaster. The C.O. in World War II, on the other hand, was sent to a camp especially designated for C.O.'s and assigned to work under the direction of government men. Under these circumstances, perhaps it required less courage to be a C.O. in World War II than it did in World War I, yet the Christian witness to the

government and to society in general was undoubtedly more effective in World War II. Moreover, it spared the C.O. from the needless misunderstanding experienced in World War I. Also the government was able to operate more efficiently and smoothly, without the months of confusion as was the situation in World War I.

### *They Looked Ahead*

On the afternoon of October 7, 1937, Bishop A. G. Clemmer stood up in conference and nominated John E. Lapp, Jacob M. Moyer, and Jacob C. Clemens to serve on a Peace Committee. This nomination followed in the wake of a conference recommendation for "the appointment of a Peace Problems Committee to promote the principles of peace and nonresistance."<sup>12</sup>

That action marked the beginning of a committee which gave itself unstintingly to the many difficult and sometimes thankless tasks thrust upon it all through the war years. The Peace Problems Committee organized at the home of Brother Lapp on the evening of October 18, 1937, and at this meeting John E. Lapp was chosen chairman, Jacob M. Moyer, secretary-treasurer, and Jacob C. Clemens as third member.

The committee immediately set to work, getting helpful materials and ideas from the Peace Problems Committee of the Mennonite Church, and urging the ministry of the whole conference to teach more diligently the doctrine of nonresistance.

To aid in teaching nonresistance and to impress upon the people the urgency of the situation, the committee arranged for a Nonresistance Conference for September 3 and 4, 1939, which was held at the Souderton Church.

On October 21, 1939, Brother Jacob C. Clemens made a trip to Goshen to attend a meeting with the Peace Problems Com-

mittee of the Mennonite Church, to consider the action of the Mennonite Church in case of war.

On June 25, 1940, while the Burke-Wadsworth Conscription Bill was still in the early stages of preparation, the committee sent Brother John E. Lapp to Washington, D.C., to find out the latest action taken concerning the C.O. in the conscription bill. A little more than one month later, on August 6, 1940, the committee considered practical steps to be taken in case the conscription bill passed. Two sermon outlines on peace and nonresistance were prepared and sent to the ministers of the conference, urging them to use these outlines at two Sunday morning services.

1. Nonresistance and Compulsory Military Training

2. Nonresistance and War

The Honorable J. William Ditter, United States Congressman from Pennsylvania for the eastern district, was also addressed, and asked to present to the proper authorities the convictions of Mennonites, who made up a large proportion of his constituency.

As the crisis increased, the Peace Committee met oftener, spent much time studying government registration forms, and made numerous trips to Washington, D.C., Goshen, Indiana, and Chicago, Illinois, to attend committee meetings considering the conscription bill and the conscientious objector.

On September 16, 1940, President Franklin D. Roosevelt signed the Burke-Wadsworth Conscription Act, making it law, and on October 16, 1940, all male residents between the ages of 21 and 35 registered with their local draft board.

The Peace Problems Committee from this time forward was on constant call, assisting registrants in filling out questionnaires, interviewing draft boards, and advising young men of draft age.

The things mentioned are just a few of the duties which the Peace Committee performed for the Franconia Conference in general, and for the C.P.S. boys in particular.

The Franconia Conference has the distinction of being one of the first district conferences to organize a Peace Committee, and this farsighted vision has resulted in good relations between draft boards and in a well-ordered and well-supported camp program.

The thanks of the whole conference go to the members of the Peace Committee for their long-range vision of the task, and the complete fulfillment of their responsibility during those trying war years.

### *Pearl Harbor*

When the United States was plunged into war with Japan on December 7, 1941, four Franconia Mennonite boys were already serving in C.P.S. camps. They were:

<i>Name</i>	<i>Congregation</i>	<i>Camp</i>
Norman Hunsberger	Souderton	Grottoes
Linford Krupp	Souderton	Grottoes
G. Merrill Swartley	Souderton	Grottoes
Luther Lerch	Springfield	Grottoes

Two other Franconia boys, John S. Hackman of Franconia and Clifford Bechtel of Blooming Glen, were drafted before the war began, but were discharged within a few months. Clifford Bechtel, inducted May 23, 1941, was the first Franconia man to be drafted under the Selective Service and Training Act of 1940.

These men had been drafted under the Selective Service Law, assuming that they would serve one year and be released. The entrance of the United States into war, however, changed all this. The news of the Pearl Harbor attack, as it came over

the radio on that Sunday afternoon, was a shock and a disappointment to the whole nation; to the boys at Camp Grottoes it was particularly harsh. Instead of one year, it might mean two years or even three, and to some of them it meant four years and more before their release.

### *Local Draft Board Attitudes*

Most of the registrants had to deal with either the Lansdale Draft Board or Doylestown Draft Board. It should be stated at the outset that during the war the relations between the draft boards and the Mennonites were on the whole very congenial.

Especially was this true at Lansdale. The chairman of the board, D. T. Kirk, was a friendly gentleman who thoroughly understood the nonresistant position, and assured the C.O.'s of fair treatment. Mr. Kirk had known John E. Lapp from boyhood and had always called him "Johnny," and so to the chairman of the draft board, Bishop John E. Lapp, with all of his six feet two, was still "Johnny."

This personal friendship was probably a factor in the fair consideration given by the board to those requesting farm deferments, as well as those claiming religious objection to military service. This cordial spirit stands in striking contrast to certain sections of Ohio, Iowa, and Oklahoma, where the draft boards often exhibited inconsiderate, and sometimes even hostile attitudes. There are cases on record of the drafting, in Oklahoma and Ohio, of C.O. farmers who owned large farms, and who had to sell out when leaving for camp because there was no one else to operate their farms. In some places the draft boards refused to recognize the legal provision for C.O.'s, and repeatedly classified them in I-A or I-A-O, until forced to recognize religious objectors by the Selective Service



officials. In other places C.O.'s were threatened with jail, charges of disloyalty to the United States, cowardice, and other false intimidations.

The local draft boards were given great liberty in interpreting the Selective Service Law, and the full responsibility for classifying the registrant was in the hands of the draft board. It was first the prerogative of the draft board to discover whether a C.O. was sincere or not. If a man was sincere and the board failed to classify him in IV-E, he could still appeal his case. Only a very few appeals were needed, however, all during the war, so far as the Franconia Mennonites were concerned.

This authority of the draft board resulted in the wide variation of classifications. One board might defer a man for farm work, while a man in similar circumstances would be drafted under another board.

Under the Selective Service Law, the draft boards had the following choice of three actions in classifying the conscientious objector.<sup>13</sup>

1. The draft board may find that the convictions of the C.O. are sincerely held and direct the conscientious objector to perform service in those units of the army which the President will list as being noncombatant.

or:

2. It may find the conviction against war to be sincere and instruct the conscientious objector to perform work of "national importance under civilian direction."

or:

3. It may find that the conscientious objections are not sincerely held and assign the applicant to military duty.

The first choice, under item number one, is the I-A-O or non-combatant position. Twenty-two Franconia Mennonites accepted this service. Item number two is the IV-E, or conscientious objector, classification. Seventy-two young men



accepted this position and served in C.P.S. camps all over the nation without any pay from the government. Item number three is the I-A, or full military service, classification. Forty-seven men accepted this position and served in the armed forces. None of them, however, were coerced into this service; it was a matter of their own free choice.

As was stated before, the relations with the draft board were very cordial. John E. Lapp was appointed liaison man between the conference and the draft boards, and this arrangement proved very satisfactory in the smooth functioning of the draft boards in classifying C.O.'s. In a letter from the Pennsylvania Headquarters of Selective Service to John E. Lapp, the State Director wrote,

Your statement that the local boards have given your organization fair and just treatment is indeed gratifying. Most of the communications we receive contend that we are ruthless or prejudiced against whatever particular faith is being considered.<sup>14</sup>

During the latter part of October, 1942, the Doylestown Draft Board suddenly decided to classify all C.O.'s in II-C and place them on local farms. About twelve young men who were coming up for classification were notified to find a farm job within two weeks. Bishop Arthur D. Ruth was also informed by the board that he was to assist in finding positions for the young men. This was an independent move of the Doylestown Board. Evidently they felt, and rightly so, that much of the work in C.P.S. camps was of little constructive value, and that the community would profit more by having the men stay home and work on farms. Due to public sentiment, however, this situation did not last very long. The draft board soon resumed their former policy and sent all IV-E's to C.P.S. camps.

In addition, the Lansdale Board received a number of complaints, some anonymous, from citizens who felt the board was being partial and unfair by allowing the C.O.'s to remain at home on farms while those accepting military service were sent far away from home. Threatening letters were sent to board members saying that if they didn't do something about the C.O., somebody else would. Also, some of the anonymous notes declared that if something was not done immediately concerning the C.O., there would be some dead draft board members. Even in the face of all this, the draft board continued to treat the C.O.'s with the same impartial consideration they had always previously given.

### *Community Reactions*

The draft board, therefore, after receiving a number of complaints, informed the Peace Problems Committee of the community feeling. The Peace Problems Committee consequently, after a brief deliberation, decided to call a meeting of all draft age men, all over the conference, to meet at the Franconia Church on Sunday afternoon, April 16, 1944.<sup>15</sup> The meeting was announced in the Sunday morning services, throughout the conference, and that afternoon close to 1000 young men of draft age filed into the Franconia Church. A number of ministers were also present. It was a unique meeting. The air was tense with expectancy. No one but the Peace Committee knew just why the meeting had been called. Had some new law been passed? Were all farmers going to be drafted? Were C.O.'s going to be put into the army? These and many other questions were raised. Indeed, many serious thoughts passed through the minds of those 1000 men as they waited for the meeting to begin.

Then a chorister stood up and announced a hymn, and 1000 men's voices, like one great male chorus, entered with deep

feeling into "Faith of our fathers! living still in spite of dungeon, fire, and sword." Seldom are hymns sung with the degree of feeling and reverence as was that hymn on that Sunday afternoon.

After the hymn, Bishop Stanley Beidler led in devotion by reading Christ's Sermon on the Mount from Matthew 5:1-16. Jacob M. Moyer then announced the purpose of the meeting by saying that "the meeting is in the interests of our public relations. Our public relations," he continued, "depend on world conditions, on community life, . . . and on the conversation of individuals."

John E. Lapp then took charge of the meeting and indicated that there were some matters to be considered openly and honestly. He pointed out that 75 per cent of the conscientious objectors from the community and surrounding towns are Mennonites; therefore, we are under the very close scrutiny of the public, he said. Continuing, Brother Lapp stated a few of the charges made against C.O.'s by people in the community: They say, "A man is deferred for farm work and is doing other work besides." Again, they say, "Those that are deferred do not live as consistently as they ought to," or that "People who have a conscience against war have no conscience at all against using their tractor gas for pleasure driving." Also that "The young men do not have a conscience on other points; they smoke, they drink, they gamble, they swear . . . and do anything else and have no conscience against it." Those are some of the charges leveled at C.O.'s by people living in their immediate vicinity. In addition, they charged that some deferred C.O. farmers got more than ceiling prices for their products and were profiting at a time when other families' sons needed to leave their homes and go into the armed forces. A lady from Line Lexington wrote in the *Philadelphia Inquirer*, April 4, 1944, "We live in a community where conscientious

objectors are very prevalent . . . . Let us draft every available conscientious objector immediately to fill the ranks of the infantry. Should they refuse to fight, transport them to the front lines and let them kill or be killed."

Those are some of the sentiments that were expressed by people in the community at a crucial time during the war, in early 1944. There is one other newspaper clipping that John E. Lapp brought to the attention of the draft age men at the April 16, 1944, meeting. It was a cartoon of a man punching another man in the face and saying, "Who is a draft dodger! I'll bust your nose. I am a conscientious objector and don't believe in fighting." "These are indications," observed Brother Lapp, "of what some people are beginning to think of us in our local community."

Brother Lapp then went on to offer a few suggestions for ways to improve the public relations. He emphasized the fact that they, as Mennonites and C.O.'s, should not try to appear law-abiding and good so that there would be no cause for criticism, or so that the community would like them better, but that it is the duty of the Christian to live rightly at all times because God watches every move that is made. Another suggestion given was that those deferred for farm work should stick to farm work. This was a vital issue. It had become the practice of a number to claim deferment for farm work and still hold another job elsewhere, without informing the draft board. It was actually a violation of the trust placed in them by the draft board, and was a matter that had become serious enough to require some adjustment, not only because it was causing bitter community resentment, but also because it was ethically wrong.

Nevertheless, many of the complaints sent to the draft board were false and unfounded. Farm deferments were granted to all farmers, not only to Mennonites. The law allowed C.O.'s

to be deferred for farm work as well as anyone else. The draft board was merely acting within the legal provisions of the law when they deferred C.O. farmers.

But, on the other hand, there were some real causes for complaint against the C.O. on the part of some sincere people who day after day saw some C.O.'s abusing the privileges granted them. In fact, a few Mennonite boys had actually committed misdemeanors for which they were arrested on the charge of disturbing the peace of the community.

The *Souderton Independent*, Souderton's weekly newspaper, studiously avoided printing anything derogatory to the C.O. position, as such, and consistently made it a policy not to report any news which would offend sincere and honest people, whatever their belief.

Therefore, the following incident, which was reported in the *Souderton Independent* on May 10, 1945, is all the more significant in that it refrains from mentioning that it was Mennonite boys who committed the misdemeanor. The article appeared on the front page and was entitled: FRANCONIA "COWBOYS" PLACED UNDER BOND TO KEEP THE PEACE.

The article stated that seven eighteen- and nineteen-year-old boys had each signed a bond for \$500 apiece at the Federal Court in Philadelphia, and that they had been charged to keep the peace for a year, by U.S. Commissioner Norman J. Griffin.

The article described the boys' action by saying that they had gotten together one night in a car, and with a rope lassoed mailboxes as they sped along the road, causing the mailboxes to be completely uprooted or broken off. The article listed the offenders' names and addresses, and pointed out that lassoing mailboxes was a federal offense because it interfered with the U.S. mail.

The article concluded by saying, "In previous years some other boys had thrown ripe tomatoes at passing cars," and that the police had also warned some young men in the vicinity of repeated traffic violations. This incident was reported widely in newspapers of surrounding communities, even as far away as Lancaster, and oftentimes much more sensationally than the account in the *Souderton Independent*. For example, the *Norristown Times-Herald* of May 9, 1945, headlined the article, "Young Mennonites Under \$500 Bonds." Lansdale's *North Penn Reporter* described the action by saying that "a group of seven Franconia Township 'cowboys' . . . idea of fun was to lasso rural mailboxes while speeding by in motorcars, yanking them out of the ground . . . . A condition of their probation is that they must attend church services regularly . . . . The youths had allegedly been making a general nuisance of themselves with malicious mischief . . . over a long period of time." Six of these boys attended the Franconia Church and the other one attended Salford. (However, only one of the seven was a baptized member of the church, Franconia Congregation, at the time of the arrest.) Such behavior of young men is a concern of the whole conference, and especially the congregations affected by it.

Other actions have occurred since the war which have brought the Mennonites into sharp focus in the eyes of the community. It is unfortunate that some people hear only of Mennonites in connection with the misbehavior of some of their members. People receive impressions and form judgments of the persons whom they contact, and if those people are unthoughtful, inconsiderate, and destructive, then to the world all the Mennonites will be rated by that standard. As long as Mennonites are arrested for disturbing the peace of a community, society will continue to scoff at the peace and nonresistant teaching of the church.



In view of all this, one cannot help feeling that the Franconia Mennonites have been blessed far above what they deserve. In some sections of the country, sincere Mennonites and C.O.'s have been falsely ridiculed and abused. In the Franconia Conference, even the insincere individuals have been able to avoid their just deserts by running to the protective cover of the name "Mennonite."

But, until the church gives adequate leadership in wholesome activity, the young people will continue to go elsewhere to meet their needs. The impression society receives of Mennonitism and Christianity is not a concern only of the ministers, but of every true Christian.

<sup>1</sup> Minute 9, in Minute Book of Franconia Mennonite Conference, in the hands of Secretary of Conference, Jacob M. Moyer, Souderton, Pa.

<sup>2</sup> *The American Friend*, Jan. 18, 1940, pp. 29, 30. Quoted in Melvin Gingerich, *Service for Peace* (Herald Press, Scottsdale, 1949), p. 44.

<sup>3</sup> Rufus D. Bowman, *The Church of the Brethren and War*, Brethren Publishing House, Elgin, Ill., 1944, p. 279. Quoted in Melvin Gingerich, *Service for Peace* (Herald Press, Scottsdale, 1949), p. 44.

<sup>4</sup> Melvin Gingerich, *Service for Peace* (Herald Press, Scottsdale, 1949), p. 50.

<sup>5</sup> *Ibid.*, p. 50.

<sup>6</sup> Section 2, Special Quarterly Research Survey included with the January, 1949, issue of *Fellowship* (Fellowship of Reconciliation, 2929 Broadway, New York 25, N.Y.), p. 5.

<sup>7</sup> Resolution 5, May 1, 1941, in Minute Book of Franconia Mennonite Conference, *op. cit.*

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

<sup>10</sup> For a complete treatment of this story, see Melvin Gingerich, *op. cit.*, Chapters IV and V.

<sup>11</sup> J. S. Hartzler, *Nonresistance in Practice* (Mennonite Publishing House, Scottsdale, 1930), p. 42.

<sup>12</sup> Minute Book, *op. cit.*

<sup>13</sup> Mimeographed letter of Orie O. Miller sent out to the churches on Sept. 16, 1940.

<sup>14</sup> Letter in files of chairman of Peace Problems Committee, John E. Lapp, Lansdale, Pa.

<sup>15</sup> Mimeographed report of the meeting of draft age men held April 16, 1944, in files of John E. Lapp.



## “Greetings from the President”

By the time a man was actually inducted, he had received numerous communications from many different organizations. Selective Service, National Service Board for Religious Objectors (N.S.B.R.O.), and the Mennonite Central Committee (M.C.C.), each performed an important share in instructing the young man where to go and what to do as a conscientious objector. The “climax” in this series of communications came with a letter from Selective Service entitled “Greetings from the President.” In this letter the assignee was informed of his fitness to perform “work of national importance” and he was ordered to report to his assigned C.P.S. camp.

The work of national importance as performed by Franconia men ranged all the way from smoke-jumping in California’s forest fires to washing and shaving patients in Rhode Island’s mental hospital. Or, one could say that the work ranged from building sanitary privies in hookworm-infested Gulfport, Mississippi, to the construction of a huge dam at Hill City, South Dakota. But that is not the whole story. There was back-breaking weeding of seedlings in Soil Conservation units like Marietta, Ohio, and there were literally miles of monotonous fence building at Hagerstown, Maryland. In addition, there was Denison, Medaryville, Powellsville, Belton, and numerous others that could be mentioned, each performing its particular work “for conscience’ sake.”

The following table shows how the draft affected the congregations of the Franconia Conference. Not all the congregations are listed, however, due to the fact that not every congregation had men of draft age, and many men of draft age were deferred for agricultural or other reasons. The table, therefore, shows only those congregations from which men were drafted.

TABLE I  
Drafted Men from Each Congregation

Congregation	Membership (1945 Yearbook)	No. Drafted	IV-E	I-A	I-A-O	IV-E to Military	Confessed and Reinstated	% C.O.	% Military
1. Bally	117	5	2	2	1	—	1	40%	60%
2. Blooming Glen	500	27	6	12	10	1	6	22	78
3. Deep Run	430	15	5	9	1	—	1	33	67
4. Doylestown	275	10	8	2	—	—	—	80	20
5. Finland	70	1	1	—	—	—	—	100	0
6. Franconia	780	9	7	—	3	1	—	78	22
7. Lansdale	43	1	—	1	—	—	—	0	100
8. Line Lexington	179	2	1	1	—	—	1	50	50
9. Norristown	70	14	5	8	1	—	—	36	64
10. Perkiomenville	33	1	—	1	—	—	—	0	100
11. Plain	275	4	2	1	1	—	—	50	50
12. Rockhill	216	6	4	—	2	—	—	67	33
13. Rocky Ridge	37	1	1	—	—	—	—	100	0
14. Salford	400	13	7	5	1	—	1	54	46
15. Skippack	95	2	1	1	—	—	—	50	50
16. Souderton	500	17	15	1	2	1	—	88	12
17. Swamp	52	4	2	2	—	—	—	50	50
18. Towamencin	200	7	5	2	—	—	2	71	29
Entire Franconia Conference	4,551	139	72	48	22	3	12	51%	49%

Note:

IV-E is the conscientious objector classification.

I-A is combatant military service.

I-A-O is noncombatant military service.

IV-E to Military means the man went to C.P.S. when he was drafted, but later transferred to the armed forces.

Study that table again. By reading from left to right you will be able to determine the exact status of each congregation during the war. The above table shows the effect of the war on the congregations. The approximate membership column contains the figures given in the 1945 *Mennonite Yearbook*.

The total number of men taking their stand as conscientious objectors was 72. Those accepting combatant service numbered 48. Those accepting noncombatant service numbered 22. Totaling the I-A and I-A-O columns gives the total number accepting military service, which amounts to 70.

Three young men entered C.P.S. when they were drafted, but either because of dissatisfaction or lack of a strong Christian testimony, they later transferred to military service.

The column headed, "Confessed and Reinstated," represents those who accepted military service, but who, after their discharge, confessed and were again received into the church.

The three men who entered C.P.S. and later transferred to the armed forces are listed in column 6 as C.O.'s and also in either column 4 or 5, whichever service they happened to enter. Therefore, those three men are listed twice, once as C.O.'s and also under "IV-E to Military," but the proportion remains the same.

As can be plainly seen, 72 registered as C.O.'s and 70 registered for military duty. The percentage thus figured is approximately 51 per cent taking the C.O. stand, while 49 per cent accepted military service. This, however, is not a completely true picture of the nonresistant stand. Over 700 young men were deferred on farms all during the war. It is reasonable to assume, moreover, that a large number of these 700 men would have taken C.P.S. service if they had been drafted. However, there is no way of determining the exact number.

The membership of the several congregations did not always determine the number to be drafted. For example, the Fran-

conia congregation with a membership of 780 had only 9 of its men drafted, while the Blooming Glen congregation with a membership of 500 had 27 of its young men drafted. One reason for this, of course, was the occupation. Many of the members of the Franconia congregation were engaged in farming and were therefore deferred; while a number of men in the Blooming Glen congregation were engaged in farming, many were working in factories, as salesmen, and in other occupations not considered essential to the war, and therefore were drafted.

Blooming Glen not only had more men drafted, but of those drafted, more of them accepted military service than in any other congregation. This, again, is partly explained by the fact that a number of C.O.'s were deferred for farm work and were not drafted. But the fact still remains that of the men drafted, only 6 went to C.P.S. camps and 22 entered the armed forces. However, it must be kept in mind that in the Blooming Glen congregation more than 125 men were deferred for farm work.\* And since the writer is personally acquainted with most of these brethren, it is reasonable to say that a large number of these 125 men were true C.O.'s. Therefore, in one sense, the proportion between C.O.'s and army men is not quite as extreme as the figures would seem to indicate. On the other hand, no amount of rationalization can change the figures. These are facts that must be faced humbly and honestly.

You will notice also the figures for the conference as a whole, 51 per cent C.O. and 49 per cent military. This, too, can hardly be flattering to a conference which has prided itself on its long and conservative history.

\* According to an estimate by Melvin A. Bishop. No accurate records were kept.

It is evident that in the years before the war, nonresistance was not taught diligently enough. This is true not only of the Franconia Conference, but of the whole Mennonite Church. The question now is, What about it? Where do we go from here? It is obvious that nonresistance must be thought of as a way of life, and not as a cave that Mennonites crawl into during wartime. It is not an escape mechanism to avoid unpleasant experiences. The true nonresistant life is a dynamic and triumphant life. Men have been so convinced of this way of life that they have given their lives for their belief. Unless we are convinced and understand clearly for ourselves the life of love, we are actually missing the real spirit of Christ.

In the first place, it is the responsibility of parents in the home to teach and influence their children in the way of love. Unless children are taught the spirit of love during peacetime, it will be very difficult to teach them peace and love in wartime. In the second place, the church has an important function in the teaching of peace and nonresistance. This does not mean that the church is entirely responsible for what happens to the young people; the church and home are jointly responsible. But it is true that the church guides the home. In other words, the church exerts a large influence on the home, and that influence is felt in the lives of the young people.

The church and the home must work together in the training of children. It seems that we could do some rethinking of our whole teaching and preaching program, not only in the Franconia Conference, but in the entire brotherhood as well.

It is encouraging to note that of the 70 accepting military service, 12 returned to the church, confessed, and were reinstated.

The following pages contain the names and pictures of men from the Franconia Conference who served in Civilian Public Service camps during the war period, from 1941 to 1947. Many

of the pictures are informal snapshots of the men taken while they were in camp. The names are recorded here in the hope that the cause of nonresistance might be encouraged and strengthened in this time of conflict and war. You will notice that not all of the C.P.S. men were single. A number left wives and children to follow a course of Biblical nonresistance and freedom of conscience.

*Franconia Boys in C.P.S.*

**Horace K. Alderfer**

Born 1921

Drafted in November, 1942

Served at:

Galax, Virginia

Three Rivers, California

Private farm in Ohio

Discharged in October, 1945

At the time of his induction, Horace was:

1. Single (married Mary Godshall, November, 1945)
2. A truck driver
3. A member of Salford congregation



**Melvin L. Alderfer**

Born 1917

Drafted in July, 1945

Served at:

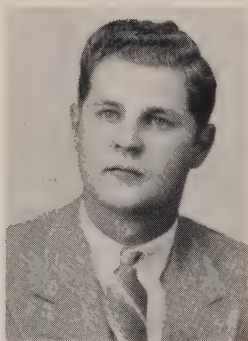
Luray, Virginia

Discharged in January, 1946

At the time of his induction, Melvin was:

1. Married (Helen Allebach) with 3 children (Joan, Philip Grant, and Melvin Stephen)
2. A baker
3. A member of Salford congregation





### Paul D. Alderfer

Born 1919

Drafted in January, 1942

Served at:

Grottoes, Virginia

Discharged in January, 1946

At the time of his induction, Paul was:

1. Single (married Dorothy Rieker, November, 1946)
2. A factory employee
3. A member of Rockhill congregation

### Stanley D. Alderfer

Born 1921

Drafted in November, 1942

Served at:

Galax, Virginia

Three Rivers, California

Staunton, Virginia

Discharged in July, 1944

At the time of his induction, Stanley was:

1. Single (married Evelyn Bergey, May, 1943)
2. A carpenter
3. A member of Souderton congregation



### Clifford S. Bechtel

Born 1918

Drafted in May, 1941

Served at:

Grottoes, Virginia

Discharged in September, 1941

At the time of his induction, Clifford was:

1. Single (married Blanche Detweiler, April, 1942)
2. A steel foundry employee
3. A member of Blooming Glen congregation

### Edwin Y. Benner

Born 1912

Drafted September, 1942

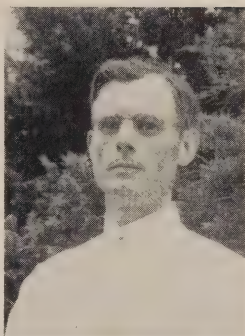
Served at:

Luray, Virginia

Discharged April, 1944

At the time of his induction, Edwin was:

1. Single
2. A hosiery mill employee
3. A member of Souderton congregation



### Merrill Y. Benner

Born 1918

Drafted in January, 1942

Served at:

Grottoes, Virginia

Bowie, Maryland

Clear Spring, Maryland

Tiffin, Ohio

Luray, Virginia

Discharged in July, 1945

At the time of his induction, Merrill was:

1. Single (married Sara Heebner, October, 1943)
2. A factory employee
3. A member of Souderton congregation



### Chester Bergey

Born 1927

Drafted in August, 1945

Served at:

Grottoes, Virginia

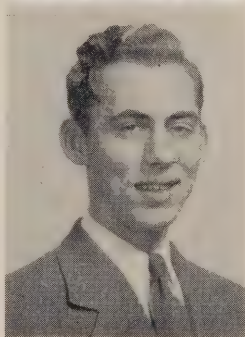
Powellsville, Maryland

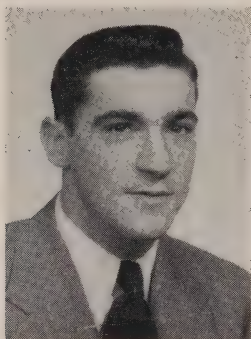
Howard, Rhode Island

Discharged in November, 1946

At the time of his induction, Chester was:

1. Single
2. A student
3. A member of Doylestown congregation



**Paul D. Brunner**

Born 1925

Drafted in December, 1943

Served at:

- Luray, Virginia
- Grottoes, Virginia
- UNRRA Cattle Boat

Discharged July, 1946

At the time of his induction, Paul was:

1. Single
2. A student
3. A member of Rockhill congregation

**Edgar M. Clemens**

Born 1926

Drafted in September, 1944

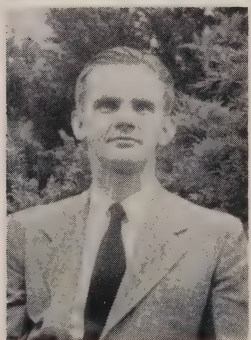
Served at:

- Luray, Virginia
- Three Rivers, California
- Howard, Rhode Island

Discharged in August, 1946

At the time of his induction, Edgar was:

1. Single
2. A feed mill employee
3. A member of Souderton congregation

**James R. Clemens**

Born 1913

Drafted in September, 1942

Served at:

- Luray, Virginia
- Denison, Iowa

Discharged March, 1946

At the time of his induction, James was:

1. Single (married Eva Moyer, May, 1946)
2. A schoolteacher
3. A member of Plain congregation

## Marcus A. Clemens

Born 1916

Drafted in May, 1945

Served at:

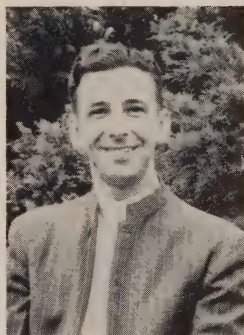
Luray, Virginia

N.S.B.R.O., Washington, D.C.

Discharged January, 1946

At the time of his induction, Marcus was:

1. Married (Helen Gotwals) with 3 children (Donald, Orrie, and Leanne)
2. A bank treasurer
3. A member of Franconia congregation



## Jonas S. Clemmer

Born 1920

Drafted in November, 1942

Served at:

Galax, Virginia

Three Rivers, California

Staunton, Virginia

Discharged in April, 1946

At the time of his induction, Jonas was:

1. Single (married Edna Landis, February, 1945)
2. A butter and egg merchant
3. A member of Salford congregation



## Roy C. Clemmer

Born 1921

Drafted in November, 1942

Served at:

Galax, Virginia

Three Rivers, California

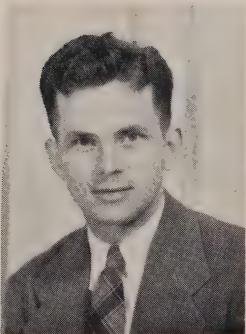
Powellsville, Maryland

Discharged in April, 1946

At the time of his induction, Roy was:

1. Single (married Jean Godshall, May, 1943)
2. An office clerk
3. A member of Souderton congregation





### Samuel N. Derstine

Born 1920

Drafted in November, 1942

Served at:

Galax, Virginia

Private farm in Allegheny County,  
Pennsylvania

Luray, Virginia

Tiffin, Ohio

Discharged in March, 1946

At the time of his induction, Sam was:

1. Married (Alma Kulp)
2. A meat packing company employee
3. A member of Salford congregation



### Isaac F. Detweiler

Born 1917

Drafted in January, 1942

Served at:

Grottoes, Virginia

Bowie, Maryland

Staunton, Virginia

Discharged in January, 1946

At the time of his induction, Ike was:

1. Single (married Gladys Moyer,  
June, 1943)
2. A truck driver
3. A member of Souderton congregation



### Lloyd K. Detweiler

Born 1926

Drafted in February, 1945

Served at:

Luray, Virginia

Tiffin, Ohio

Hagerstown, Maryland

Discharged in October, 1946

At the time of his induction, Lloyd was:

1. Single (married Bessie Plessinger,  
October, 1946)
2. A laundry employee
3. A member of Rockhill congregation



### Richard C. Detweiler

Born 1924

Drafted in June, 1943

Served at:

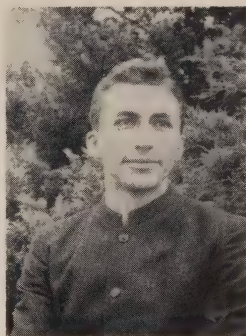
Clear Spring, Maryland

Sideling Hill, Pennsylvania

Discharged in August, 1944

At the time of his induction, Richard was:

1. Single
2. A newspaper reporter
3. A member of Blooming Glen congregation



### Vincent F. Detweiler

Born 1926

Drafted in June, 1944

Served at:

Grottoes, Virginia

Three Rivers, California

Missoula, Montana

Twisp, Washington

UNRRA Cattle Ship

Discharged in August, 1946

At the time of his induction, Vincent was:

1. Single (married Stella Reed in 1949)
2. A butcher
3. A member of Plain congregation



### Ernest S. Detweiler

Born 1911

Drafted in May, 1942

Served at:

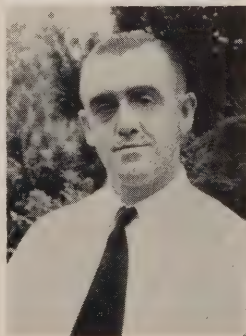
Grottoes, Virginia

North Fork, California

Discharged in March, 1946

At the time of his induction, Ernest was:

1. Single (married Florence Overpeck, June, 1947)
2. A steel foundry employee
3. A member of Salford congregation



**Paul D. Freed**

Born 1920

Drafted in November, 1942

Served at:

Galax, Virginia

Grottoes, Virginia

Discharged in July, 1943

At the time of his induction, Paul was:

1. Single (married Eva Mack, June 1943)
2. A hosiery mill employee
3. A member of Souderton congregation

**Enos S. Gehman**

Born 1910

Drafted in March, 1942

Served at:

Grottoes, Virginia

Discharged in November, 1945

At the time of his induction, Enos was:

1. Single
2. A shipping clerk
3. A member of Bally congregation

**Paul S. Gehman**

Born 1918

Drafted in October, 1942

Served at:

Galax, Virginia

Grottoes, Virginia

Discharged in July, 1943

At the time of his induction, Paul was:

1. Single (married Sally Kulp, April, 1944)
2. A welder
3. A member of Bally congregation



### John S. Hackman

Born 1910

Drafted in June, 1941

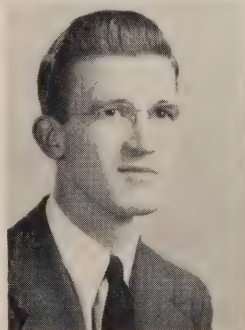
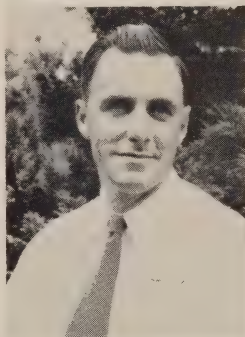
Served at:

Grottoes, Virginia

Discharged in October, 1941

At the time of his induction, John was:

1. Single (married Iva Godshall, December, 1942)
2. A clothing factory employee
3. A member of Franconia congregation



### Ellis B. Halteman

Born 1920

Drafted in October, 1944

Served at:

Grottoes, Virginia

North Fork, California

Powellsville, Maryland

Discharged in September, 1946

At the time of his induction, Ellis was:

1. Married (Naomi Gehman)
2. A feed mill employee
3. A member of Franconia congregation

### Aldus K. Hertzler

Born 1922

Drafted in October, 1943

Served at:

Luray, Virginia

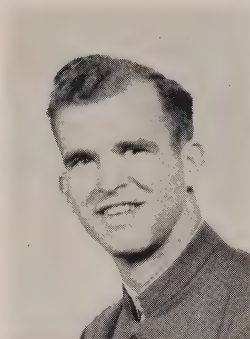
Malcolm, Nebraska

Gulfport, Mississippi

Discharged in June, 1946

At the time of his induction, Aldus was:

1. Single (married Ruth Alderfer, June, 1950)
2. A student
3. A member of Norristown congregation

**Elam K. Hertzler**

Born 1926

Drafted in March, 1945

Served at:

Grottoes, Virginia

North Fork, California

M.C.C. Relief Cannery, Virginia

Discharged in October, 1946

At the time of his induction, Elam was:

1. Single (married Lois Shank, December, 1947)
2. A student
3. A member of Norristown congregation

**Paul W. Hertzler**

Born 1924

Drafted in September, 1943

Served at:

Luray, Virginia

Pinehurst, North Carolina

Lincoln, Nebraska

Malcolm, Nebraska

Discharged in June, 1946

At the time of his induction, Paul was:

1. Single (married Carolyn Weaver, July, 1948)
2. A student
3. A member of Norristown congregation

**Norman A. Hunsberger**

Born 1918

Drafted in August, 1941

Served at:

Grottoes, Virginia

Belton, Montana

Staunton, Virginia

Powellsville, Maryland

Discharged in November, 1945

At the time of his induction, Norman was:

1. A widower (his wife, Mary Greaser, died shortly before his induction) (married Mary Nyce, June, 1945)
2. A hosiery mill employee
3. A member of Souderton congregation

### Willard D. Hunsberger

Born 1926

Drafted December, 1944

Served at:

- Luray, Virginia
- Three Rivers, California
- Howard, Rhode Island

Discharged September, 1946

At the time of his induction, Willard was:

1. Single
2. A garage employee
3. A member of Blooming Glen congregation



### Howard C. Keller

Born 1915

Drafted in August, 1941

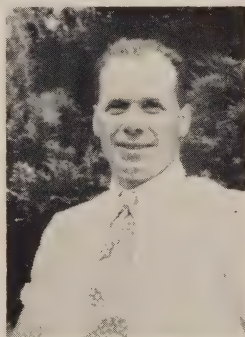
Served at:

- Grottoes, Virginia
- Terry, Montana
- North Fork, California

Discharged in December, 1945

At the time of his induction, Howard was:

1. Single
2. A planing mill employee
3. A member of Deep Run congregation



### Herbert A. Knechel

Born 1921

Drafted November, 1942

Served at:

- Galax, Virginia
- Three Rivers, California
- Macedonia, Ohio
- Medaryville, Indiana

Discharged in April, 1946

At the time of his induction, Herbert was:

1. Single (married Florence Dengler, July, 1945)
2. A factory employee
3. A member of Towamencin congregation





### **Jerry A. Knechel**

Born 1917

Drafted in November, 1942

Served at:

- Galax, Virginia
- Three Rivers, California
- Howard, Rhode Island

Discharged in April, 1946

At the time of his induction, Jerry was:

1. Single (married Esther Landis, March, 1948)
2. A factory employee
3. A member of Towamencin congregation



### **M. Roscoe Kramer**

Born 1921

Drafted in October, 1944

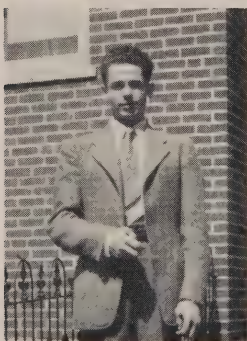
Served at:

- Grottoes, Virginia
- Powellsville, Maryland

Discharged in August, 1946

At the time of his induction, Roscoe was:

1. Married (Irma Moyer) with one child (Paul Ronald)
2. A truck driver
3. A member of Rockhill congregation



### **Linford C. Krupp**

Born 1919

Drafted August, 1941

Served at:

- Grottoes, Virginia
- Belton, Montana

Discharged in December, 1945

At the time of his induction, Linford was:

1. Single
2. A cement block plant employee
3. A member of Souderton congregation

### Paul O. Kulp

Born 1919

Drafted in December, 1944

Served at:

Powellsville, Maryland

Discharged in September, 1946

At the time of his induction, Paul was:

1. Married (Lenore Lanbach)
2. A plumber
3. A member of Deep Run congregation



### Robert C. Kulp

Born 1920

Drafted in October, 1943

Served at:

Luray, Virginia

Pownal, Maine

Discharged in May, 1946

At the time of his induction, Robert was:

1. Married (Laura Rosenberger)
2. A truck driver
3. A member of Blooming Glen congregation  
(Joined General Conference Mennonites while in camp)



### Allen K. Landis

Born 1920

Drafted in November, 1942

Served at:

Sideling Hill, Pennsylvania

Howard, Rhode Island

Grottoes, Virginia

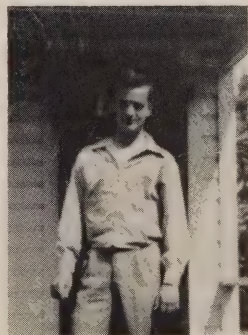
Pinehurst, North Carolina

UNRRA Cattle Ship

Discharged in May, 1946

At the time of his induction, Allen was:

1. Single (married Pearl Frankenhof, May, 1944)
2. A meat cutter
3. A member of Souderton congregation





**Ernest K. Landis**

Born 1918

Drafted in October, 1941

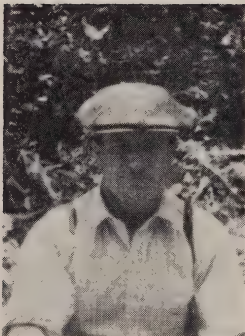
Served at:

Sideling Hill, Pennsylvania

Transferred to the U.S. armed forces  
June, 1942

At the time of his induction, Ernest  
was:

1. Single (married Kathryn Derstine,  
November, 1943)
2. A confectionary salesman
3. A member of Souderton congrega-  
tion

**Elmer R. Landis**

Born 1903

Drafted in November, 1942

Served at:

Galax, Virginia

Grottoes, Virginia

Discharged in October, 1945

At the time of his induction, Elmer  
was:

1. Single
2. A highway employee
3. A member of Franconia congrega-  
tion

**Walter D. Landis**

Born 1917

Drafted in September, 1942

Served at:

Luray, Virginia

North Fork, California

Discharged in March, 1946

At the time of his induction, Walter  
was:

1. A widower
2. A farmer
3. A member of Salford congregation

### Harold N. Leatherman

Born 1926

Drafted in February, 1945

Served at:

- Luray, Virginia
- Three Rivers, California
- Livermore, California
- Bartow, Florida

Discharged in October, 1946

At the time of his induction, Harold was:

1. Single (married Joan Neal, March, 1951)
2. A cement block plant employee
3. A member of Doylestown congregation



### Paul N. Leatherman

Born 1924

Drafted in August, 1944

Served at:

- Luray, Virginia
- Ypsilanti, Michigan
- Relief work in Puerto Rico

Discharged in August, 1946

At the time of his induction, Paul was:

1. Single (married Loretta Springer, December, 1945)
2. A student
3. A member of Doylestown congregation



### Warren N. Leatherman

Born 1921

Drafted in June, 1943

Served at:

- Relief Project, Philadelphia, Pennsylvania
- Grottoes, Virginia
- Howard, Rhode Island
- M.C.C. Office, Akron, Pennsylvania

Discharged in June, 1946

At the time of his induction, Warren was:

1. Single (married Louise Yoder, September, 1944)
2. A student
3. A member of Doylestown congregation







### Luther F. Lerch

Born 1917

Drafted in August, 1941

Served at:

Grottoes, Virginia

Mancos, Colorado

O.S.R.D. Philadelphia, Pennsylvania

Minersville, California

Discharged in December, 1945

At the time of his induction, Luther was:

1. Single
2. A farmer
3. A member of Springfield congregation



### Henry G. Metz

Born 1917

Drafted in September, 1941

Served at:

Grottoes, Virginia

Belton, Montana

Howard, Rhode Island

Discharged in December, 1945

At the time of his induction, Henry was:

1. Single (married Rachael Yochanelli, September, 1946)
2. A butcher
3. A member of Towamencin congregation



### Norman D. Miner

Born 1918

Drafted in August, 1943

Served at:

Clear Spring, Maryland

Leitersburg, Maryland

Discharged in June, 1946

At the time of his induction, Norman was:

1. Married (Catherine Leatherman, August, 1941)
2. A hosiery mill employee
3. A member of Souderton congregation

**Ernest K. Moyer**

Born 1916

Drafted in May, 1945

Served at:

Luray, Virginia

Clear Spring, Maryland

Discharged in August, 1946

At the time of his induction, Ernest was:

1. Married (Verna Hackman) with one child (Ivan)
2. A factory employee
3. A member of Franconia congregation. (ordained Minister at Rock Ridge, September, 1950)



**Ernest S. Moyer**

Born 1919

Drafted in June, 1941

Served at:

Grottoes, Virginia

Transferred to the U.S. Army, August, 1941

At the time of his induction, Ernest was:

1. Married (Ruth Derbyshire)
2. A bank clerk
3. A member of Blooming Glen congregation

**Lester K. Moyer**

Born 1918

Drafted in May, 1942

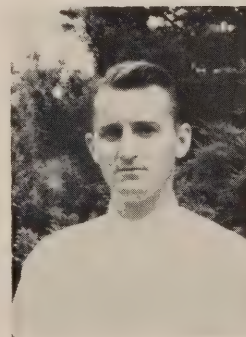
Served at:

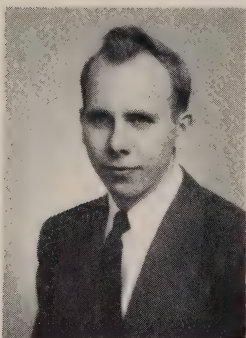
Leitersburg, Maryland

Discharged in February, 1946

At the time of his induction, Lester was:

1. Single (married Pearl Styer, October, 1944)
2. A hosiery mill employee
3. A member of Towamencin congregation





### **Mark E. Moyer**

Born 1920

Drafted in November, 1941

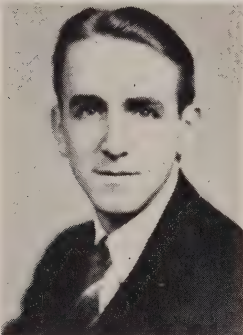
Served at:

- Sideling Hill, Pennsylvania
- Clear Spring, Maryland
- Howard, Rhode Island
- Washington, D.C.
- Bowie, Maryland
- Beltsville, Maryland

Discharged in November, 1945

At the time of his induction, Mark was:

1. Single (married Betty Augsburger, September, 1948)
2. A carpenter
3. A member of Doylestown congregation



### **W. Paul Moyer**

Born 1918

Drafted in May, 1942

Served at:

- Clear Spring, Maryland
- N.S.B.R.O., Washington, D.C.

Discharged in February, 1946

At the time of his induction, Paul was:

1. Married (Betty Chittick)
2. A bookkeeper
3. A member of Doylestown congregation



### **Richard S. Moyer**

Born 1926

Drafted in December, 1944

Served at:

- Powellsville, Maryland
- Beltsville, Maryland

Discharged in February, 1946

At the time of his induction, Richard was:

1. Single (married Ruth Gingerich, August, 1950)
2. A farm employee
3. A member of Deep Run congregation

**Stewart K. Moyer**

Born 1919

Drafted in September, 1942

Served at:

Luray, Virginia

Discharged in August, 1944

At the time of his induction, Stewart was:

1. Married (Betty Worman)
2. A factory employee
3. A member of Franconia congregation



**John H. Musselman**

Born 1915

Drafted in August, 1941

Served at:

Grottoes, Virginia

Howard, Rhode Island

Transferred to U.S. armed forces, August, 1944

At the time of his induction, John was:

1. Married (Grace Gulden)
2. A factory employee
3. A member of Franconia congregation

**Robert W. Nyce**

Born 1926

Drafted in December, 1944

Served at:

Luray, Virginia

Three Rivers, California

Howard, Rhode Island

Discharged in September, 1946

At the time of his induction, Bob was:

1. Single (married Ruth O. Yoder, August, 1950)
2. A truck driver
3. A member of Doylestown congregation





### Daniel J. Reinford

Born 1927

Drafted in August, 1945

Served at:

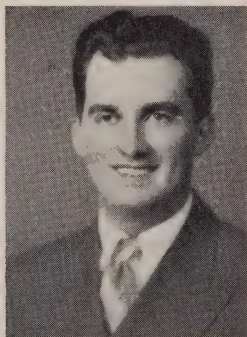
Grottoes, Virginia

Howard, Rhode Island

Discharged in November, 1946

At the time of his induction, Daniel was:

1. Single (married Clela Ruth, June, 1949)
2. A dairyman
3. A member of Skippack congregation



### John F. S. Rhoades

Born 1912

Drafted in March, 1943

Served at:

Galax, Virginia

Three Rivers, California

Staunton, Virginia

Discharged in February, 1945

At the time of his induction, John was:

1. Single
2. A taxicab driver
3. A member of Norristown congregation



### Paul L. Rush

Born 1920

Drafted in June, 1942

Served at:

Sideling Hill, Pennsylvania

Howard, Pennsylvania

Hill City, South Dakota

Discharged in March, 1946

At the time of his induction, Paul was:

1. Single (married Elizabeth Detweiler, June, 1946)
2. A glass factory employee
3. A member of Deep Run congregation

### William G. Rush

Born 1922

Drafted in February, 1945

Served at:

- Luray, Virginia
- Pinehurst, North Carolina
- Powellsville, Maryland
- UNRRA Cattle Ship

Discharged in December, 1946

At the time of his induction, William was:

1. Single (married Gladys Smith, June, 1948)
2. A cement block plant employee
3. A member of Blooming Glen congregation



### Paul L. Ruth

Born 1920

Drafted in January, 1942

Served at:

- Grottoes, Virginia
- Denison, Iowa
- Poughkeepsie, New York

Discharged in January, 1946

At the time of his induction, Paul was:

1. Single
2. A factory employee
3. A member of Line Lexington congregation



### John C. Schlosser

Born 1920

Drafted in January, 1942

Served at:

- Grottoes, Virginia
- Bowie, Maryland
- Medaryville, Indiana
- Camino, California
- Lima, Ohio

Discharged in January, 1946

At the time of his induction, John was:

1. Single (married Evelyn Smith, October, 1943)
2. A meat cutter
3. A member of Towamencin congregation





### Gerald B. Souder

Born 1926

Drafted in April, 1945

Served at:

Grottoes, Virginia  
North Fork, California  
Beltsville, Maryland

Discharged in October, 1946

At the time of his induction, Gerald was:

1. Single
2. A painter
3. A member of Finland congregation



### Russell L. Souder

Born 1921

Drafted in August, 1942

Served at:

Luray, Virginia  
Woodbine, New Jersey

Discharged in March, 1946

At the time of his induction, Russell was:

1. Single (married Barbara Weiman, August, 1945)
2. A painter
3. A member of Souderton congregation



### Jacob L. Springer

Born 1905

Drafted in June, 1941

Served at:

Grottoes, Virginia

Discharged in September, 1941

At the time of his induction, Jacob was:

1. Single
2. A factory employee
3. A member of Salford congregation



### E. Kermit Styer

Born 1922

Drafted in February, 1943

Served at:

Leitersburg, Maryland

Clear Spring, Maryland

Discharged in May, 1946

At the time of his induction, Kermit was:

1. Single (married Edna Benner, March, 1946)
2. An office worker
3. A member of Souderton congregation



### G. Merrill Swartley

Born 1919

Drafted in August, 1941

Served at:

Grottoes, Virginia

Howard, Rhode Island

Discharged November, 1945

At the time of his induction, Merrill was:

1. Single (married Miriam Landis, October, 1943)
2. A factory employee
3. A member of Souderton congregation



### R. Lester Tyson

Born 1926

Drafted in January, 1945

Served at:

Luray, Virginia

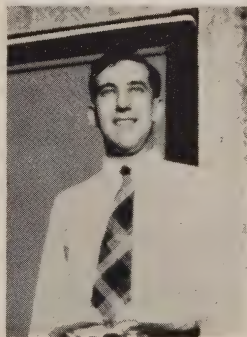
Three Rivers, California

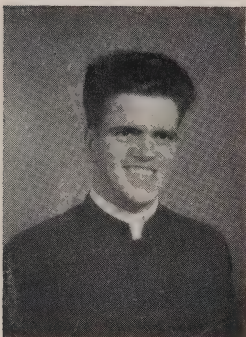
Howard, Rhode Island

Discharged in October, 1946

At the time of his induction, Lester was:

1. Single (married Josephine Moyer)
2. A factory employee
3. A member of Doylestown congregation





### Harry B. Vasey

Born 1921

Drafted in December, 1945

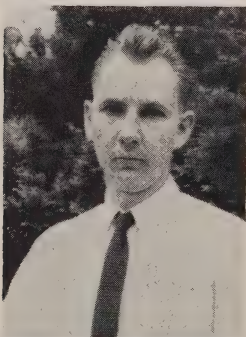
Served at:

Powellsville, Maryland

Discharged in August, 1946

At the time of his induction, Harry was:

1. Married (Ruth Rosenberger)
2. A dairyman
3. A member of Norristown congregation



### Eric H. Wilbers

Born 1921

Drafted in November, 1942

Served at:

Galax, Virginia

Three Rivers, California

Powellsville, Maryland

Discharged in April, 1946

At the time of his induction, Eric was:

1. Single
2. A farmer
3. A member of Rocky Ridge congregation



### David S. Yoder

Born 1920

Drafted in January, 1943

Served at:

Galax, Virginia

Three Rivers, California

Downey, Idaho

Clear Spring, Maryland

Tiffin, Ohio

Medaryville, Indiana

UNRRA Cattle Ship

Discharged in May, 1946

David served in more units than any other man in the conference.

At the time of his induction, David was:

1. Single (married Pauline Gehman, April, 1950)
2. A factory employee
3. A member of Swamp congregation

### Paul R. Yothers

Born 1913

Drafted in October, 1942

Served at:

Luray, Virginia

Terry, Montana

Discharged in April, 1946

At the time of his induction, Paul was:

1. Single
2. A farmer
3. A member of Deep Run congregation



### George T. Miller

C.P.S. took George from his home in Hudson, Ohio, and landed him in Allentown, Pennsylvania.

He quickly became acquainted with the Franconia Mennonites, and after his discharge in March, 1946, he attended Boyertown congregation.

He married Grace Kulp in October, 1943.

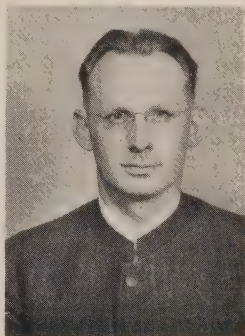
George served at:

Galax, Virginia

Greystone, New Jersey

Allentown, Pennsylvania

Mr. and Mrs. Miller, together with their two children (John Mark and Ruth Elizabeth), left in October, 1949, to serve as missionaries in Honduras.



The following two boys were drafted and served in C.P.S. camps. However, at the time of their induction they had as yet not affiliated with any church congregation. Both of them have since joined Mennonite congregations in the Franconia Conference.

**William C. Rosenberger**

Born July, 1926

Drafted in February, 1945

Served at:

Luray, Virginia

Three Rivers, California

Spring Grove, Maryland

Discharged in November, 1946

At the time of his induction, William was:

1. Single (married Arlene Halteman, June, 1948)
2. Dairy employee
3. Attended Plain congregation.

Received into church fellowship at Franconia congregation, November 28, 1948

**Lester Wismer, Jr.**

Born October, 1927

Drafted in April, 1946

Served at:

Luray, Virginia

Clear Spring, Maryland

Powellsville, Maryland

Discharged in March, 1947

At the time of his induction, Lester was:

1. Single
2. Auto Trim Shop employee
3. Attended Souderton congregation.

Received into church fellowship at Souderton, August 24, 1947



*Fire*

*Lookout*

*Tower*

### *Camp Life*

Life in a C.P.S. camp is one of those experiences that is not fully appreciated until after it is over. There was a saying that was common in the camps during the war that went something like this: "I wouldn't give up my C.P.S. experience for a million dollars, but I wouldn't give a nickel to go through it again." That statement probably expressed the feeling of a number of boys in camp. Camp life was a time for thinking seriously about a number of things. It forced a man to think through for himself the basic and fundamental things in life. Camp life enabled men of different faiths, background, and education to work and talk together. In some camps there were as high as twenty different denominations represented. For example, at the Luray, Virginia, Camp there was at least one agnostic. He did not deny the existence of God, as do atheists, but he also did not believe in God as a person. He was a very clever man and delighted to tell the following story:

There was once a man who had three sons. He wore a beautiful ring on his left hand, and each of the three sons expected to receive the ring when he died. Therefore, to prevent any jealousy among his sons, the father took his ring and had two more made exactly like it. Then he gave to each of his sons a ring, and told them that only one of the rings was genuine, and that he was the only one who knew which ring was genuine. The oldest son said he surely must have the genuine ring because he was the first-born. The second son felt sure it was he who had the genuine ring, and the third son believed that it was he, and not his brothers, who had the genuine ring. They will never know until the end of time, until their father tells them, which one had the true ring.

The agnostic camper then laughingly concluded his story by saying that "the three brothers are exactly like the churches. Each one thinks he has the true religion. Maybe all of the



denominations are right; maybe all of them are wrong." The presence of men in camp with vastly different backgrounds and beliefs, such as this agnostic, was sometimes a disadvantage, but they really presented the same challenge that an evangelical Christian faces everywhere in the world, in camp or out of camp. And it was men like this who caused many Mennonite men to think through more carefully their Christian beliefs, and to defend their position in a better way.

A brief description of the Grottoes Camp is given below. Grottoes was more or less typical of the eastern M.C.C. camps, and more Franconia men served at Grottoes than at any other camp.

#### THE GROTTUES CAMP

Thirty-one Franconia men served at the Grottoes Camp at some time during their C.P.S. service. Grottoes was the first M.C.C. camp to be opened and many Mennonites from Eastern United States were sent there in the early years of the war.



*Powellsville, Maryland, C.P.S. Camp*

Camp Grottoes<sup>16</sup> was an abandoned C.C.C. camp that was taken over by M.C.C. and opened in May, 1941. The camp is located nearly five miles from the beautiful Skyline Drive, and only twenty miles from Eastern Mennonite College. In the surrounding neighborhood are also many Mennonite farmers.

John H. Mosemann, from Lancaster, now of Goshen, Indiana, served as the first director of Grottoes. It was his belief that C.P.S. should be made a worth-while experience in democratic living. Letters were sent to the men before they arrived at Grottoes, explaining the camp life and the duties expected of them during their stay. Upon arrival, the men were given physical examinations and vaccinations. The first few days were spent in orientation, getting acquainted with the camp and the campers.

Many leisure activities were provided. There was a ball field, a recreation room, a library, a photography darkroom, and a woodworking shop.

The camp administration included committees on recreation, safety, religious life, and others, on which men served, making camp life interesting and worth-while.

The camp usually had a good male quartet and chorus which often gave worship programs at Eastern Mennonite College and other churches in the vicinity.

Six days a week men worked on project, eight hours a day. This time was supervised by the government foreman in charge of the work project. The rest of the time the men were free to spend their leisure time according to their desires, within reasonable limits.

The work at this camp was the rebuilding of the surrounding farm lands which had been wasted by erosion. The Soil Conservation Service of the United States Department of Agriculture supervised the project. The Soil Conservation Service was interested in seeing the ruined farm lands restored, and



with the C.P.S. help, they set about rebuilding the land by strip farming, planting seedlings, building diversion ditches, and by building fences. The men at Grottoes also spent considerable time in fighting forest fires in the near-by Shenandoah National Park.

An event that brought considerable publicity to the camp, and eternal thankfulness of the neighbors, was the recovery of



*C.P.S. Camp, Grottoes, Virginia*

Doris Virginia Dean in February, 1943. Doris was a four-year-old girl who wandered away from her home and became lost in the mountains on a Monday afternoon. Her parents searched for her without success; then they called on the C.P.S. camp to aid in the search. A crew was immediately sent out on Monday night. They came back after searching all night, but without success. Another crew was sent out Tuesday, again without finding the girl. The park officials then organized a systematic hunting party, including the camp boys, and friends and neighbors of the girl. Finally on Saturday afternoon, a Grottoes camper, Paul Coffman, of Dayton,

Virginia, spotted the child alive, lying on a rocky slope. With him was Luther Lerch, of the Springfield congregation, and another camper. Lerch and the other Grottoes camper ran for help  $4\frac{1}{2}$  miles away, while Coffman stayed with the child. The girl had wandered nearly five miles from home in the mountains and was very weak from exposure and lack of nourishment, but she was soon returned safely to her parents. This event occurred in February, 1943, and the local newspapers expressed appreciation to the camp for its part in the search. Coffman was given a reward and even appeared on a radio program sometime later.

In January, 1943, Jacob C. Clemens, Arthur Ruth, and John E. Lapp conducted a two-day Bible Conference at Grottoes. The interest was good and the fellows showed appreciation for the spiritual messages. In March, 1943, Paul Mininger gave a series of talks on “Youth Faces Life.”

The following is one camper’s view of a typical day in a C.P.S. camp. This does not necessarily refer to the Grottoes Camp, but it does give a description that would fit almost any C.P.S. camp.

#### A DAY IN CAMP\*

Ding—Dong—Ding—Dong!

“Hey, Bob! there goes the first bell. Gonna get up?”

“Nope, need the sleep too much. Be sure to call me in good time for project though. Do you think you could bring some buns or something along for me?”

Bob’s bunkmate gets dressed in a hurry and trots to the washhouse with his towel and washcloth firmly clasped in his hand. In a few moments he has splashed his face with some water, combed his hair, and is already on his way back to the dorm to deposit his washing equipment in his locker. As he leaves the dorm he hears the last call for breakfast and breaks into a run to “make it.”

\* Taken from information compiled by James R. Clemens and Aldus K. Hertzler.



*Interior of Denison, Iowa, C.P.S. Camp at Christmas*

He finds a table that is not fully occupied and stands with the others as grace is said. He is no sooner seated than he is handed a cereal bowl and with the rest he is soon dipping into his corn flakes and eating vigorously. Silent at first, almost the entire group thaws out at once and a steady hum of conversation is mingled with the pleasantly ringing sound of the spoons against the sides of dishes. After a few simple courses breakfast is over and the fellows remain seated for devotions.

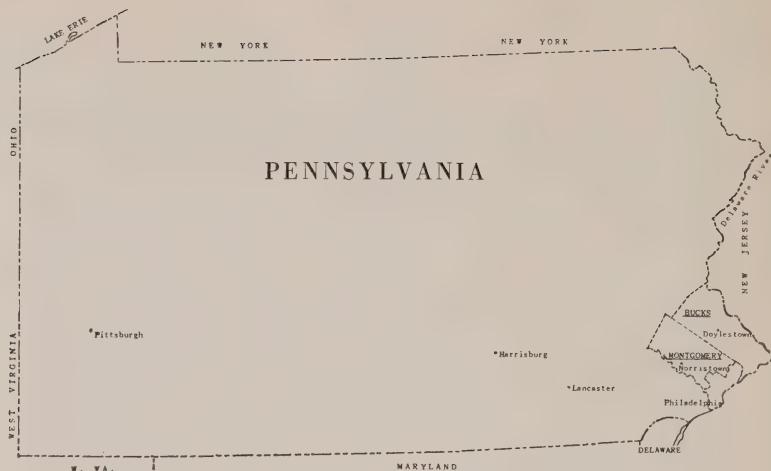
As soon as breakfast is over the faithful early birds move slowly back to their dorms and do their best to wake up the sluggards they left behind not so long before. It is not long before everyone is up and getting ready to go on project. Clang! Clang! there goes the project bell! Now they must step on it to get to the truck in time. Truck after truck is being filled with workers as the checkers call out name after name and get sleepy "present," "here," "he's on furlough," "SQ" (sick in quarters) for responses. But the trucks are eventually loaded, the tail gates are put in place, the driver gets into his cab, and they're off on a 10- or 20-mile drive to the project site.

On the project grounds the foreman begins giving out orders and the day's grind is under way. It seems ages until dinnertime but after approximately 1000 strokes of the pick or 5000 digs of the shovel, noon does come and the cry of "let's eat" hits many a responsive eardrum. Ten minutes to eat and twenty to snooze. But it's soon back to work with three or more hours to labor until one can hear the sweetest music in the world—"O.K. clean up those tools." How good those showers will feel after this hot dusty day! And after the showers a few minutes to lie down and read that long-awaited letter from home. But now the supper bell is ringing and every path around the camp is filled with traffic moving in one direction—toward the dining hall!

"Boy! Can I eat!" Everyone has found a seat and grace has been said; they're all digging in. And how! But now the meal is over and they're waiting for the announcements about new classes starting or a change in Selective Service policy, or even good news about openings in detached service.



*C.P.S. Camp at Luray, Virginia*



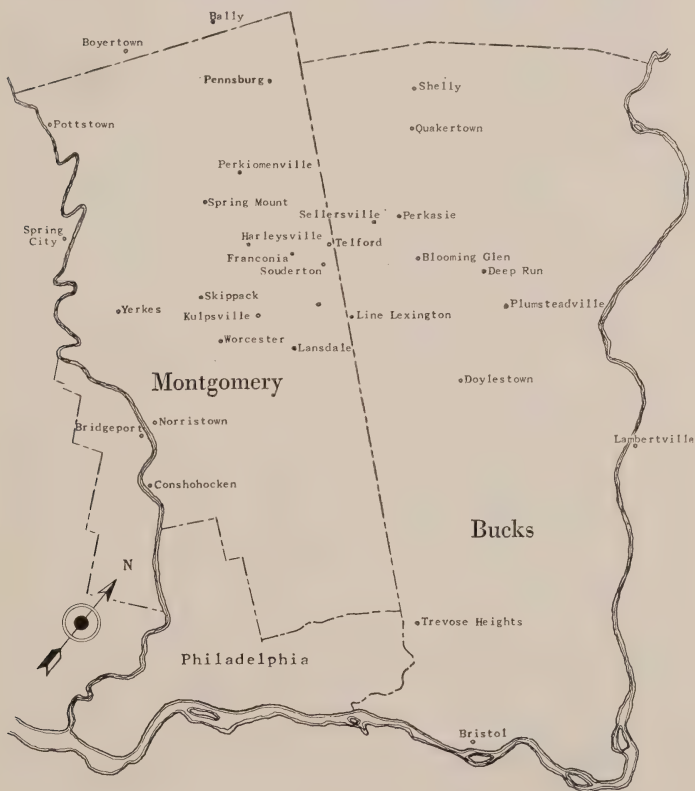
### List of Churches and Addresses

Allentown Mission	Lansdale
Allentown	Lansdale
Bartonsville, Vt.	Lexington
Bartonsville	Line Lexington
Blooming Glen	Norristown
Blooming Glen	Norristown
Boyetown	Peasville, Vt.
Boyetown	Peasville
Bristol	Perkasie
Bristol	Perkasie
Bridgeport Mission	Perkiomenville
Bridgeport	Perkiomenville
Conshohocken	Plain
Conshohocken	Lansdale
Deep Run	Plumstead
Deep Run	Plumsteadville
Doylestown	Pottstown
Doylestown	Pottstown
Finland	Providence
Pennsburg	Yerkes
Franconia	Rockhill
Franconia	Telford
Haycock	Rocky Ridge
Quakertown	Sellersville
Hereford	Salem
Bally	Shelly
Lambertville, N.J.	Salford
Lambertville	Harleysville

Skippack  
 Skippack  
 Souderton  
 Souderton  
 Spring Mount  
 Spring Mount  
 Swamp  
 Shelly  
 Thompsonburg, Vt.  
 Thompsonburg

Towamencin  
 Kulpsville  
 Trevoze Heights  
 Trevoze Heights  
 Vincent  
 Spring City  
 Worcester  
 Worcester

# Map of Montgomerly and Bucks Counties Giving Addresses of Mon- nonite Churches in Franconia Conference





After supper some stand around and talk, some lie on the grass and take it easy, while still others go to the library to look at the new magazines—we must not forget those who go to their dorms and read that letter from home for the fourth time. But now it's 7:30 and the bell rings for Bible Study class or prayer meeting.

Around ten o'clock the first warning bell for lights-out rings and we find some already sleeping, some preparing for bed, while others just have to finish that letter. In fifteen minutes the lights-out bell rings and out go the upper lights. Here and there a few table lights irritate those already in bed but eventually all lights are extinguished and quietness has settled over the dorm.

It is a peaceful close to a typical day in C.P.S.

The following table shows the number of Franconia men who served at the various camps. The table is arranged according to camp number and name, the type of work the camp engaged in, and the number of men serving at that unit.

TABLE II

Distribution of Men According to Camps			
Camp Number	Camp Name	Type of Work	Number of Men
4	Grottoes, Virginia	Soil Conservation Service	31
45	Luray, Virginia	National Park Service	22
107	Three Rivers, California	National Park Service	15
85	Howard, Rhode Island	Mental Hospital	13
39	Galax, Virginia	National Park Service	13
24	Hagerstown, Maryland	Soil Conservation Service	10
52	Powellsville, Maryland	Soil Conservation Service	9
35	North Fork, California	Forestry Service	7
20	Wells Tannery, Pennsylvania	Soil Conservation Service	6
44	Staunton, Virginia	Mental Hospital	5
34	Bowie, Maryland	Fish and Wildlife	4
34DS	Detached Service	Supervised by M.C.C. or N.S.B.R.O.	4
55	Belton, Montana	National Park Service	4
147	Tiffin, Ohio	Mental Hospital	4
28	Medaryville, Indiana	Forestry Service	3
126	Beltsville, Maryland	U.S. Dept. of Agriculture	3



140	Army Epidemiological Board	Office of Surgeon General	3
64	Terry, Montana	Farm Security Administration	2
31	Camino, California	Forestry Service	2
97	Dairy Farm and Dairy Herd Testers' Project	Agriculture Experiment Station	2
115	O.S.R.D.	Office of Scientific Research and Development	2
138	Lincoln, Nebraska		
	Malcolm, Nebraska	Soil Conservation Service	2
	Waterloo, Nebraska		
18	Denison, Iowa	Soil Conservation Service	2
40	Howard, Pennsylvania	Soil Conservation Service	1
56	Waldport, Oregon	Forestry Service	1
57	Hill City, South Dakota	Bureau of Reclamation	1
67	Downey, Idaho	Soil Conservation Service	1
71	Lima, Ohio	Mental Hospital	1
72	Macedonia, Ohio	Mental Hospital	1
90	Ypsilanti, Michigan	Mental Hospital	1
101	Philadelphia, Pennsylvania	Foreign Relief and Rehabilitation Project	1
103	Missoula, Montana	Forestry Service	
		(Smoke-jumpers)	1
111	Mancos, Colorado	Bureau of Reclamation (Govt. camp)	1
130	Pownal, Maine	Training School for Mental Deficients	1
141	Gulfport, Mississippi	Public Health Service	1
142	Woodbine, New Jersey	Mental Hospital	1
143	Catonsville, Maryland	Mental Hospital	1
144	Poughkeepsie, New York	Mental Hospital	1
148	Minersville, California	Forestry Service	1
150	Livermore, California	Mental Hospital	1

40—Total number of camps in which Franconia men served

### TRANSFERS

The 72 C.P.S. men made a total of 195 transfers while in camp. This means that on the average, every man transferred approximately 2½ times. A few men, however, stayed at the same camp to which they were sent, while others moved around two, three, four, or five times. Allen K. Landis served

at six different camps, including a cattle boat trip abroad, and David S. Yoder served at seven different units, including a cattle boat trip, before receiving his release.

#### SERVICE

The 72 men who went to C.P.S. served a combined total of 178 years, 5 months, and 18 days.

Luther Lerch of the Springfield congregation was in C.P.S. the longest time, with a record of 4 years, 4 months, and 2 days. Jacob Springer of the Salford congregation was in the shortest time, serving only 2 months and 22 days.

Twelve of the 72 drafted men spent over four years in camp. The average time spent in C.P.S. was  $2\frac{1}{2}$  years per man.

#### *Draft Census*

Early in 1948, the Peace Problems Committee of the Mennonite Church conducted a draft census study which proposed to determine the nonresistant standing of all the Mennonite district conferences. A previous study had been made by the M.C.C. in late 1944, but at that time the war was still in progress.

A comparison of the Franconia Conference with other conferences shows that the Franconia Conference had the least number of men drafted of any district conference in the United States. Only 12 per cent of the Franconia Conference membership was drafted. Whereas in the Lancaster Conference 22 per cent of their men were drafted, and in Ohio and Eastern A.M. Conference 43 per cent were drafted!

This means that the draft boards in Franconia Conference were more considerate than in any other of the conferences and allowed more deferments. The Franconia Conference also had more men deferred for farm work than any other conference.

In terms of percentage of men in C.P.S. and armed forces, we have seen that Table I shows that Franconia Conference had 72 in C.P.S. and 70 in the armed forces, making a percentage of 51 per cent C.O. and 49 per cent military. The following list is a comparison, by percentage, of the other Mennonite district conferences in the United States.<sup>17</sup>

TABLE III  
Draft Census by District Conferences

District Conference	Number of Men Drafted	% C.O.	% Military Service
1. Washington Co., Md., and Franklin Co., Pa., Conference	47	98%	2%
2. Independent Congregations	24	79	21
3. North Central Conference	27	74	26
4. Pacific Coast Conference	145	68	32
5. South Central Conference	240	68	32
6. Ohio and Eastern A.M. Conference	732	66	34
7. Indiana-Michigan Conference	441	63	37
8. Virginia Conference	175	59	41
9. Lancaster Conference	517	58	42
10. U.S.A. Canadian Conference Congregations	28	53	47
11. Franconia Conference	139	51	49
12. Iowa-Nebraska Conference	333	49	51
13. Illinois Conference	233	45	55
14. Southwestern Pennsylvania Conference	191	42	58
<hr/>		<hr/>	<hr/>
Total for Entire Mennonite Church	3271	59%	41%

The above information was compiled from the census which the Peace Problems Committee of Mennonite General Conference conducted in early 1948. This census report, however, contains inaccuracies due to indifferent reporting on the part of some district conferences. The percentage figures given are all approximate; they are not entirely exact (except, of course, the figures for the Franconia Conference). However, the general over-all view as shown in Table III is fairly accurate.

### *Administrative Officers in Camps*

Before a C.O. was sent to camp, he was given a number of questionnaires to fill out. These questionnaires asked for all types of useful information, and some which did not seem so useful. As one question-weary fellow said, "They ask you questions ranging from 'Why were you born?' to 'What was your grandmother's maiden name?'"

These questionnaires, however, were a great help in aiding the camp director in learning to know the camper. It told him of the camper's education, special skills, and hobbies. In this way a camp director could often place a camper into a job for which he was especially fitted and one which he liked. A number of campers were placed in responsible positions in the camps. These men received no more pay than the man who worked on project, in the kitchen, or any other job.

### NON-DRAFTEES

The first man who should be mentioned is Quintus Leatherman of the Blooming Glen congregation. Quintus was never drafted, but served as the third camp director at Camp #8, Marietta, Ohio, from 1941 to 1942. Leatherman was a school-teacher in the Philadelphia school system when he was asked to serve as director at Marietta for a year. He with his wife and children left home and served at Marietta, and later also at the Medaryville, Indiana, Camp with no remuneration except for the regular M.C.C. allowance. At these camps Quintus acted as camp director and Mrs. Leatherman served as nurse and matron.

The second non-draftee who served as an administrator in the C.P.S. system was Edwin Alderfer, also of the Blooming Glen congregation. He served as the director and pastor at Camp #27, Bartow, Florida, and Mrs. Alderfer performed

the duties of dietitian and matron. This camp was set up under the Public Health Service for the purpose of improving the health and sanitation of the Bartow community.

Miss Bessie Moyer of the Souderton congregation was the third non-draftee. She entered C.P.S. in September, 1942, and served as nurse and matron at the Sideling Hill Camp.

#### DRAFTEES<sup>18</sup>

Roy Clemmer served as leader of a side camp at Grant Grove, California. This was a branch unit of Camp #107 at Three Rivers, in Sequoia National Park. The camp strength was approximately 50 men. The work consisted mostly of emergency fire fighting and blister rust control.

James Clemens served as educational director at Camp #45, Luray, Virginia, at two different times. He also served at Denison, Iowa, as educational director.

Harold Leatherman served as business manager at the Public Health unit at Bartow, Florida, in 1946.

Paul Leatherman served as director at the Castaner project at Adjuntas, Puerto Rico, while in C.P.S., and also after his release served there in relief work.

Ernest K. Moyer served as educational director and business manager at the Hagerstown Camp, Unit 4, during July and August, 1946.

Warren Leatherman served as educational director and later as leader of the unit at Howard, Rhode Island. This unit was the State Mental Hospital for Rhode Island, housing over 3,000 mental patients. He also served as general director of M.C.C. Hospital Units during the early part of 1946.

Willard Hunsberger served as leader of the unit at Howard, Rhode Island, from May to September, 1946.

## NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS

This agency was composed of representatives of many religious organizations who were opposed to war. The N.S.B.R.O., as it was generally called, kept in close touch with the government and also with the churches which made up the organization. In other words, the N.S.B.R.O. acted as a clearinghouse for government instructions to the church-operated camps, and on the other hand, it acted as an intercessor between the churches and the government. The men serving in N.S.B.R.O. did not perform duties in the same way as a camp director, but yet the N.S.B.R.O. was an important step in the administrative procedure of the C.P.S. system. The N.S.B.R.O. office is located at Washington, D.C. This agency continued operating after the close of C.P.S., and is still acting today as interpreter of the churches' wishes to the government.

W. Paul Moyer served with this agency in 1945 and 1946.

Marcus Clemens also served with this board during the latter half of 1945.

*Franconia Boys in the Armed Forces*

The entire Mennonite brotherhood gave up approximately 1300 men to the armed forces during the war, and after the war 29 per cent, or 378 men returned to the church and were reinstated. The Franconia Conference gave up 70 men to the armed forces and only 17 per cent, or 12 men, returned and were reinstated into church fellowship. Most district conferences lost at least three fourths of their army men permanently. In other words, 75 per cent of the men never returned to the Mennonite Church. In the Franconia Conference, over 80 per cent never returned. Harold S. Bender, chairman of the Peace Problems Committee of Mennonite General Conference, wrote recently concerning the draft census, "It is true that the



church maintained a consistent discipline, but it also indicates a disappointing failure, both in regaining lost members and in the original indoctrination."<sup>19</sup>

One item the draft census revealed concerning the Franconia Conference was the fact that most of the men accepting army service had only a grade-school education. Of those having a high-school education, more chose C.P.S. Of those with a year or more of college, still more chose C.P.S. than the army. In other words, the higher the man's educational level, the more likely he was to be a C.O. This is probably due, partly at least, to the influence of church schools and colleges, and it is also contrary to the opinion of those who contend that education is wrong and leads young people away from the church.

The draft boards did not recognize C.O. claims of those who worked in war industries, and the church urged all who worked in war plants to seek another job. This necessitated some adjustment on the part of some people who had worked at a certain factory for a number of years and suddenly found themselves working in a plant converted into the manufacture of war materials. The May, 1944, conference suggested that the names of all the men who entered military service should be read to the congregation, stating that they have forfeited their membership. This procedure was not closely followed, however.

After the war the conference urged the ministers of each congregation to contact the men who had served in the armed forces. The conference resolution stated that the ministers should try to win the men back into the church, and that to do so the veteran would have to forfeit membership in all veterans' organizations, and be deprived of all government insurance benefits.<sup>20</sup>

The Franconia men accepting military service are given below, with the type of service they entered and the congregation they attended before entering service.

Note: I-A—Full Military Service.

I-A-O—Noncombatant Military Service.

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. Howard Atkinson, Jr., I-A  | 16. Arthur Fretz, I-A           |
| Deep Run                      | Blooming Glen                   |
| 2. Jesse Bechtel, I-A         | Reinstated at Blooming Glen     |
| Bally                         | 17. Richard Fretz, I-A          |
| Reinstated at Bally           | Blooming Glen                   |
| 3. Philip Bechtel, I-A        | 18. Paul Godshall, I-A          |
| Bally                         | Plain                           |
| 4. Claude Bishop, I-A-O       | 19. Warren Godshall, I-A        |
| Blooming Glen                 | Blooming Glen                   |
| Reinstated at Blooming Glen   | 20. Floyd Goshow, I-A-O         |
| 5. James Bossert, I-A         | Blooming Glen                   |
| Perkiomenville                | 21. John Grasse, Jr., I-A-O     |
| 6. Henry Bower, I-A-O         | Blooming Glen                   |
| Bally                         | Reinstated at Blooming Glen     |
| Reinstated at Bally           | 22. Charles Hackman, I-A        |
| 7. Paul Conrad, I-A           | Salford                         |
| Salford                       | 23. John Hamel, Jr., I-A        |
| 8. Marvin Derstine, I-A-O     | Norristown                      |
| Blooming Glen                 | 24. William Hendricks, I-A-O    |
| Reinstated at Blooming Glen   | Salford                         |
| 9. Ralph M. Derstine, I-A     | Reinstated at Salford           |
| Souderton                     | 25. Charles Heidler, I-A        |
| 10. Samuel T. Derstine, I-A   | Norristown                      |
| Deep Run                      | 26. Laverne Heidler, I-A        |
| 11. Clyde D. Detweiler, I-A   | Norristown                      |
| Deep Run                      | Deceased since war              |
| 12. Earl Detweiler, I-A       | 27. William Hockman, I-A        |
| Salford                       | Blooming Glen                   |
| 13. Harleigh Detweiler, I-A   | 28. Russell Hockman, I-A-O      |
| Blooming Glen                 | Blooming Glen                   |
| 14. J. David Detweiler, I-A-O | 29. Alexander Housael, I-A      |
| Deep Run                      | Norristown                      |
| Reinstated at Deep Run        | 30. John Robert Hunsberger, I-A |
| 15. Gerald Fisher, I-A        | Lansdale                        |
| Norristown                    | 31. John Keller, I-A            |
|                               | Doylestown                      |

32. Ralph Kidd, I-A  
Deep Run
33. Abram Kulp, I-A  
Deep Run
34. Herbert Kulp, I-A-O  
Rockhill
35. Winfred Kulp, I-A  
Deep Run
36. Eugene Landis, I-A-O  
Franconia
37. Ernest K. Landis, I-A-O  
Souderton  
Transferred from C.P.S. to  
armed forces
38. Henry Landis, I-A  
Towamencin  
Reinstated at Towamencin
39. Merrill Y. Landis, I-A-O  
Blooming Glen
40. Norman W. Leatherman, I-A  
Deep Run
41. Raymond Leatherman, I-A-O  
Blooming Glen
42. Clifton Lerch, I-A  
Swamp
43. Alfred Lerch, I-A  
Swamp
44. Leonard Lewis, I-A  
Blooming Glen
45. Philip Merkle, I-A  
Norristown
46. Harvey D. Meyers, I-A  
Deep Run
47. Clarence Moyer, I-A-O  
Blooming Glen
48. David Moyer, I-A  
Blooming Glen
49. Ernest K. Moyer, I-A-O  
Franconia
50. Ernest S. Moyer, I-A-O  
Blooming Glen  
Transferred from C.P.S. to  
armed forces
51. Floyd B. Moyer, I-A  
Line Lexington
- Reinstated at Lexington  
Deceased since the war
52. Dr. Leroy Moyer, I-A  
Blooming Glen  
Reinstated at Blooming Glen
53. Mervin Moyer, I-A  
Blooming Glen
54. Russell Moyer, I-A  
Blooming Glen
55. Samuel Moyer, I-A  
Blooming Glen
56. Stanley Moyer, I-A  
Towamencin  
Reinstated at Towamencin
57. Willard Moyer, I-A-O  
Plain
58. Wilmer Moyer, I-A-O  
Blooming Glen  
Reinstated at Blooming Glen
59. Willoughby Moyer, Jr., I-A  
Skippack
60. John H. Musselman, I-A-O  
Franconia  
Transferred from C.P.S. to  
armed forces
61. Abram Rice, I-A  
Deep Run
62. Paul Ruth, I-A  
Salford
63. Franklin Smith, I-A  
Norristown
64. Dr. Francis R. Souder, I-A-O  
Souderton
65. Mahlon K. Souder, I-A-O  
Rockhill
66. Richard Stanley, I-A-O  
Norristown
67. Robert Stanley, I-A  
Norristown
68. Wayne Stinley, I-A  
Blooming Glen
69. Earl Vanluvanee, I-A  
Doylestown
70. Joseph Weber, Jr., I-A  
Salford

In the spring of 1950, a questionnaire was sent to the men who had accepted military service, asking certain questions concerning their attitude toward war. The number of questionnaires returned was less than 20 per cent; so any general statement of the veterans' attitude would be inaccurate on the basis of that questionnaire. However, in the questionnaire the men were asked to underline the word indicating their attitude on the following point: "I believe it is (right, wrong) to kill if commanded by the government." A few of the returns showed that they believed it was wrong to kill if commanded by the government, but the same men stated that they would accept military service if they were drafted again. Evidently there is confused thinking and an uneasy conscience on the part of some who make no profession of being a C.O.

When the veterans returned, twelve came back into the Mennonite Church, and twenty-eight joined other denominations. Twenty-nine men joined no church at all. Such are some of the spiritual casualties of war.

<sup>16</sup> This is taken largely from Melvin Gingerich, *op. cit.*, Chapter IX, "The Grottoes Camp."

<sup>17</sup> In personal files.

<sup>18</sup> Melvin Gingerich, *Service for Peace* (Scottsdale, 1949), p. 459f.

<sup>19</sup> Ellrose D. Zook, Editor, *1950 Mennonite Yearbook and Directory* (Scottsdale, Pa., 1950), p. 11.

<sup>20</sup> Minute Book, *op. cit.*

# The Church's Activities During the War

## *Pastoral Ministry*

The spiritual ministry to the boys in camp was a primary concern of the M.C.C. as well as the Mennonite Church. Consequently, all of the first camp directors at base camps were ministers during the early part of the war. It was felt that the director could in that way serve also as camp pastor. However, after the number of camps increased, it became necessary to appoint more directors, and many of the new appointees were not ministers. In addition, many of the first directors served on a one-year voluntary basis, and left after their term. Therefore, the Peace Problems Committee of Mennonite General Conference appointed a visitation committee to visit regularly the men in camps. This group was called the C.P.S. Pastoral Visitation Committee and was composed of the following members:

John E. Lapp, Lansdale, Pennsylvania  
D. A. Yoder, Elkhart, Indiana  
Amos S. Horst, Lancaster, Pennsylvania  
O. N. Johns, Louisville, Ohio  
Harry A. Diener, Yoder, Kansas

Eli Bontrager, Indiana      Amish  
Ira Nissley, Iowa              bishops

John E. Lapp's schedule of visits called for him to contact Grottoes, Virginia; Galax, Virginia; Beltsville, Maryland; Wilmington, Delaware; Marlboro, New Jersey; Norristown, Pennsylvania; and Crestview, Florida. He also visited periodically the units at Hagerstown, Maryland; Sideling Hill, Pennsylvania; Bowie, Maryland; Allentown, Pennsylvania; Greystone,

New Jersey; Skillman, New Jersey; Vineland, New Jersey; Farnhurst, Delaware; Staunton, Virginia; the Dairy Herd Testers' Unit in Maine, and the unit at Orono, Maine. One visit each was made to the units at Harrisburg, Pennsylvania; Denison, Iowa; Powellsville, Maryland; Beltsville, Maryland; and Spring Grove, Maryland. In April, 1943, a schedule was assigned designating monthly visits to the Howard, Rhode Island, hospital, and visits every three months to Grottoes, Luray, and Galax.

In addition to these visits, the Peace Problems Committee of Franconia Conference delegated certain ministers to visit the eastern C.P.S. camps, especially those in which Franconia boys were located. Early in the war, John E. Lapp made it his aim to interview personally 250 Mennonite campers twice each year. That goal was never fully realized, but the interviews were not limited to Mennonites, and in that respect, his interviews undoubtedly amounted to more than 250 semi-annually. Occasionally, he stayed at camp for a whole week, interviewing the men. He wrote, in his pastoral report of January 20, 1944, "I . . . proceeded to Grottoes Wednesday morning remaining until Friday afternoon. I had sixty-five personal contacts in these three days, working from early morning until late at night."<sup>21</sup> It has been conservatively estimated that he traveled well over 25,000 miles in C.P.S. visitation and committee work during the war.

A number of Franconia Conference ministers aided in the C.P.S. visitation program. In fact, practically every minister made at least one visit to a C.P.S. unit, usually at the request of the Peace Problems Committee. Arthur D. Ruth, Claude Meyers, Clinton Landis, Jacob C. Clemens, Elmer B. Moyer, Jacob M. Moyer, E. W. Kulp, and William Anders all made numerous trips to units in which Franconia men were stationed. In 1942, Bishop Arthur D. Ruth and William Anders



traveled to California. They visited Three Rivers, North Fork, and Belton and Terry camps in Montana, visiting especially the Franconia boys stationed there. In 1944, Elias W. Kulp with his wife visited Three Rivers, North Fork, Belton, Terry, and in addition stopped at the Smoke-jumpers' Unit at Missoula, Montana, and Twisp, Washington.

### *Campee Aid Fund—Financial Contributions*

When a man left for camp, he was deprived of earning a living for himself as well as his family. Conference also recognized the need for something to be done by way of providing for the camper's family, and at the October, 1942, session, a resolution was passed "making provision for the support of needy dependents of C.O. selectees." A memorandum was drawn up indicating those who would be eligible to receive financial aid.<sup>22</sup> The conference encouraged the ministers to be aware of the dependency needs in their respective congregations. However, the conference assumed the initiative in meeting the needs of the dependents.

On March 6, 1944, the Peace Problems Committee, following the action of the Peace Problems Committee of General Conference, decided to allot wives of C.O.'s \$25.00 a month, and \$10.00 additional for each child. In cases where the stipulated amount was not sufficient to care for the needs, the home congregation was urged to make up the deficit. By July, 1945, conference was aiding six dependents of C.P.S. men, totaling \$283.50 per month.

In addition to this dependency help, the bishop body, meeting on March 1, 1943, decided to establish a Campee Aid Fund. This fund was to provide transportation expenses for those who could come home at communion time, and provided for an allowance which was sent to every man for incidental expenses.

The first allowance checks were sent out on June 9, 1943. Every Franconia man in camp received an allowance of \$7.50 per month. These allowance checks were a real help, and were received with deep gratitude. All other campers received a flat \$5.00 allowance which was provided by M.C.C. (except those in hospitals, who received \$15.00 a month from the hospital). Since the Franconia men already received \$7.50, they were therefore not entitled to the \$5.00 M.C.C. allowance. The following letter accompanied the first allowance checks sent to the Franconia boys in camp. Starting in June, 1943, a regular letter, with his allowance, was sent to each Franconia man in camp.

Souderton, Pa., June 9, 1943

Dear Brethren: Greetings in Jesus' precious name.

Attached to this letter you will find checks, the names on which will show to whom they are to be given. To save time and postage all of the checks for one group are sent in one envelope. We will depend on the one receiving them to make proper distribution.

You no doubt have heard of the action of your committee at home granting you a monthly allowance. (Provided sufficient money is donated to the "Campee Aid Fund.") The brethren in the various camps where there is no other allowance are to receive \$7.50 per month.

We are very happy to encourage you in this way. This especially so because we believe that it is the pleasure also of the membership in general. While we are all interested most in your spiritual welfare, we realize the importance of such Scriptures as Gal. 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." I John 3:17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Many other Scriptures of a similar vein could be cited.

We praise God for His goodness to us in directing as we believe He has. We are thankful to our many neighbors who do not see matters as we see them, yet are patient with us.

Especially thankful should we be to the many governmental officials and hospital authorities who are using our young brethren so kindly, making working conditions and relations what they should be. We are sorry to hear of a few reports here and there of unfaithfulness on the part of C.P.S. workers. We can appreciate that no one suffers as keenly as the faithful ones through such misconduct.

Our prayer in your behalf is that God may bless you with wisdom and grace that you may have many profitable experiences and that the Lord may be glorified by your lives. We commend you to God and to the word of His grace. We are

Your servants in the Lord,  
Peace Problems Committee  
of  
Franconia Mennonite Conference

In addition to allowance checks and dependency aid received while in camp, the boys leaving for camp were presented with a sewing kit containing needle, thread, stationery, and personal items. These going-away gifts were usually presented by the sewing circle of the local congregation.

One very generous feature of the Campee Aid Fund was the action of the Peace Problems Committee to give a substantial sum of money to the C.P.S. man upon his release. The following method of computation was agreed upon.

First year in C.P.S. \$90.00 (360 days at 25¢ per day).  
Second year same as first plus an additional 25¢ per *working* day. Working days are determined by deducting the 52 Sundays and a 30-day furlough from 365-day year. For calculations 77.5% of the actual days spent in camp are figured working days. Third year same as first year plus 50¢ for each working day. Fourth year same as first year plus 75¢ for each working day. Fifth year same as first year plus \$1.00 for each working day.

According to this schedule, the camper received a small amount to "start on" when he was released from camp. For

those who had served three or four years, the final check amounted to several hundred dollars. The monthly allowance checks, however, which had been sent regularly to the man, were deducted from the above computation. See the complete letter in the Appendix.

The total amount of money collected from the congregations for Campee Aid was \$36,477.74. The total amount of money collected from the congregations to meet the cost of operating the camps was \$135,244.94. At first, an assessment of 50¢ was made of each member; later it was suggested that the quota be raised to \$1.00 per member to meet the increased costs. Some congregations went far beyond their quota. For example, at the end of C.P.S., the Vincent congregation had given more than \$1000 above their quota. The Blooming Glen and Franconia congregations had each given better than \$700 over their quota. After all expenses were paid, the amount of oversubscription was returned to those congregations which had paid too much. In condensed form, the following figures show how much money was collected and how the Peace Problems Committee spent it.<sup>23</sup>

Total amount collected for quotas to M.C.C. (for operation of camps) .....	\$135,244.94
Total amount collected for Campee Aid Fund .....	36,477.74
For booklet, "Must Christians Fight?" .....	118.05
5¢ per member for Peace Problems Committee of General Conference .....	118.70
For services of Peace Problems Committee (traveling expenses, etc.) .....	665.43
<hr/>	
Total collections for C.P.S. program .....	\$172,624.86
Cash on hand April 29, 1947 (returned to congregations) .....	4,583.78
<hr/>	
Actually expended for C.P.S. program .....	\$168,041.08

The total cost to M.C.C. of operating C.P.S. was over 3 million dollars. The Mennonite Church contributed over \$1,300,000 toward that amount. The Franconia Mennonites donated their share of \$135,244.94.

### *Civilian Bonds*

During a time of war, nations spend stupendous amounts of money. The money allocated for production of war materials reaches astronomical proportions. During World War II many factories adopted the plan of deducting 10 per cent from their employees' wages and setting it aside for war bonds. The U.S. government, in fact, urged this procedure. Naturally, the money given for war bonds was used for the production of war materials. To be a consistent, nonresistant Christian, one's money as well as one's life must be used in upbuilding rather than in the destruction of life.

You will recall, as was pointed out previously, that the Franconia Mennonites at the time of the Revolutionary War apparently had no conscience against paying the Pennsylvania War Tax, but by the time of the Civil War they had begun to raise serious questions about letting their money be used for war purposes.

The Peace Problems Committee on July 19, 1942, sent a communication to all the congregations stating that

those of us who cannot conscientiously buy war or defense bonds should have the privilege of proving to our neighbors and the government that we are willing to help the government in a financial way . . . . Our representatives at Washington have arranged with the Secretary of the U.S. Treasury for the purchase of Treasury Notes . . . which shall be used in other than military work.<sup>24</sup>

The committee further appointed one man in each congregation to take care of civilian bond purchases. The civilian bonds were handled for the U.S. Treasury Department by the Provident Trust Company of Philadelphia. Those factories which had made it a policy to deduct 10 per cent of the employees' earnings and put it into war bonds, usually obliged in Mennonite cases, and entered the Mennonite employees' 10 per cent into a civilian bond with the Provident Trust Company in Philadelphia.

In addition, the M.C.C. provided certificates for small donations to relief or C.P.S., similar to the war savings stamps of the U.S. Treasury Department. It is impossible to determine the amount of money Franconia Mennonites spent for civilian bonds, but apparently the bond issues were well supported. The total amount of money invested in civilian bonds for all the Mennonite conferences all over the United States reached the figure of \$4,911,277.<sup>25</sup>

### *"Food for C.P.S."*

The M.C.C., early in the war, set up plans for getting the food from the Mennonite communities to the C.P.S. camps. This plan did two things. (1) It decreased the cost of camp bills by using donated food. (2) It provided a link between the boys and their home communities. At the May, 1943, conference, Mrs. Rhine Bishop, of 613 West Main Street, Lansdale, Pennsylvania, was appointed to direct the "Food for C.P.S." project. Mrs. Bishop was at the time president of the sewing circles of the conference, and fitted well into this work. Every congregation also had a few women who directed the work locally. Souderton was designated as a collection center for the canned goods.



John S. Nice of the Franconia congregation took charge of the collection center at the Eastern Mennonite Home, Souderton, Pennsylvania, during the first year. Nathan G. Keyser of Souderton directed the work in the three years following. One report of the collection center at Souderton reveals that 3,164 quarts of canned and dried food were sent to Grottoes Camp, 4,460 quarts to Luray, Virginia, 2,482 quarts to Bowie, Maryland, and 4,460 quarts to Powellsville, Maryland.

Those canning for C.P.S. camps were entitled to extra sugar coupon rations for this purpose. However, according to a directive from Mrs. Bishop, issued in early 1943, the amount which one person was allowed to donate in one year was limited to 50 quarts of processed food. This was an O.P.A. regulation (Ration order number 13, Article 2, Section 28) imposed during the war by the Office of Price Administration.

The canning project was started in 1943 and was carried on successfully all during the war.

Table IV below shows the amount of canned food taken in at the Souderton collection center by the end of the first year in the spring of 1944. A few other congregations not belonging to the Franconia Mennonites, but who had boys in camp, also contributed their share. Over forty different kinds of fruits, vegetables, and preserves were donated.

TABLE IV

Canned food received at Souderton collection center during the first year of the canning project, 1943-1944.

<i>Congregation</i>	<i>Quarts</i>
1. Blooming Glen .....	830
2. Deep Run .....	1,056
3. Deep Run (New Mennonite) .....	221
4. Doylestown .....	631
5. Finland .....	152
6. Franconia .....	2,092

7. Haycock .....	150
8. Bally .....	468
9. Lansdale .....	295
10. Line Lexington .....	302
11. Norristown .....	84
12. Plain .....	1,266
13. Oley, Pa. (Ohio Conference) .....	618
14. Pottstown .....	428
15. Rockhill .....	279
16. Rocky Ridge .....	338
17. Salford .....	1,055
18. Souderton .....	951
19. Souderton (Brethren in Christ) .....	292
20. Springfield (New Mennonite) .....	42
21. Swamp .....	542
22. East Swamp (New Mennonite) .....	92
23. West Swamp (New Mennonite) .....	156
24. Towamencin .....	522
25. Skippack .....	440
Total for first year .....	13,302

To the boys in camp, the food from home was a real morale booster. A boy opening his lunch out on project and seeing on the label the name of someone he knew, perhaps even his mother, was an experience which proved to the young man that he was not carrying his conviction alone. It showed to him that the church, the folks at home, and he himself were in a co-operative way showing to the world that love is a better way than hate.

<sup>21</sup> Letter in files of John E. Lapp.

<sup>22</sup> Minute Book of Franconia Conference, *op. cit.*

<sup>23</sup> Mimeographed report of Peace Problems Committee to conference, May 1, 1947. In files of Secretary Jacob M. Moyer.

<sup>24</sup> Mimeographed memorandum in files of John E. Lapp.

<sup>25</sup> Melvin Gingerich, *op. cit.*, p. 358.

## Postwar Activities

### *The Church*

V-E came on May 9, 1945, and V-J day on August 14, 1945. For all practical purposes, however, it did not change the status of the C.O. He was still under Selective Service, with no plan or system of release yet in sight. But to use Winston Churchill's famous phrase, it was "the beginning of the end" for the boys who were working day by day without pay, and with no end in sight. The Peace Problems Committee, too, continued to work as usual. It was nearly two years later, in March, 1947, before the last man was released from C.P.S. But the church and the Peace Problems Committee kept right on working and planning.

One of the many resolutions adopted at the October, 1946, conference was the decision to send a letter of thanks to the U.S. government. One letter was sent to President Truman, and one letter to General Lewis B. Hershey, the Director of Selective Service. The letter to President Truman appears in the Appendix. The reply of General Hershey is given in full below. It is significant that in the United States there are those in authority who respect a minority such as the Franconia Conference represents, and acknowledged the conference letter in such a fine spirit. Notice especially the concluding paragraph.

National Headquarters  
SELECTIVE SERVICE SYSTEM

21st and C Streets N.W. Washington 25, D.C.

Office of the Director

Dec. 9, 1946

*Mr. J. C. Clemens*  
*Secretary, The Franconia*  
*Mennonite Conference*  
*Lansdale, Pennsylvania*

Dear Mr. Clemens:

Thank you for bringing to our attention the commendatory action expressing gratitude to the Federal Government as adopted by vote of the recent meeting of your Franconia Mennonite Conference.

We note your statement of appreciation for the provision of the Selective Training and Service Act providing alternate service for conscientious objectors to both combatant and non-combatant service and we especially note and value the approval expressed of the Civilian Public Service program which was developed by Selective Service for such men.

It is indeed gratifying to have information regarding your position and action in this matter as a number have expressed themselves otherwise. Of course, we like to think there are more like-minded as you.

We give you full credit for expressing your approval and appreciation. It appears that we do well to remember that when Christ healed ten, only one came back to express his appreciation.

Sincerely yours,

(signed) LEWIS B. HERSHEY  
*Director*

## REUNION

On July 3, 1947, the Peace Problems Committee met at the home of Brother Jacob C. Clemens and considered plans for a reunion of all men of the Franconia Conference who were in C.P.S. The reunion was held on August 9, 1947, at the Plain Church. There was a large number of C.P.S. men and their families present and the spirit was high. It was at this reunion



*First C.P.S. Reunion held at Plain Church, 1947*

that the idea of a brief story of the Franconia Mennonites in World War II was first suggested. This volume is the culmination of that suggestion.

## SEMIANNUAL PEACE CONFERENCE

Another important step of the Peace Problems Committee at their July 3, 1947, meeting was arranging for the first semi-annual nonresistance conference. It was the conviction of the committee that everything possible should be done to teach the way of peace and to keep the ideal of peaceful living be-

fore the conference. In initiating this action, the Franconia Conference again was a pioneer in postwar nonresistance teaching.

The first nonresistance conference was held on November 23 and 24, at the Franconia Church. Since that conference, seven conferences have been held to date in the various congregations within the conference.

### NONRESISTANCE STUDY CLASSES

The third important function which the church performed in connection with peace teaching was the nonresistance study classes.

These study classes were initiated and conducted by Brother John E. Lapp during the winter of 1947-48 at the Plain Church. The classes were conducted for the benefit of high-school teenagers and older. These studies in nonresistance proved of interest and soon 1500 copies of Brother Lapp's lesson outline were mimeographed. A number of congregations then started nonresistance study classes, which were usually taught by the local minister. A number of congregations outside the conference also requested these lesson outlines. The outline is arranged for a twelve-week course, taking one lesson a week. Reference material included *War, Peace, and Nonresistance* and other peace literature. The following congregations of the Franconia Conference have conducted nonresistance study classes:

- |                  |                               |
|------------------|-------------------------------|
| 1. Plain         | 8. Deep Run                   |
| 2. Blooming Glen | 9. Towamencin                 |
| 3. Doylestown    | 10. Line Lexington            |
| 4. Trevoise      | 11. Finland (with Haycock,    |
| 5. Rockhill      | Swamp, Rocky Ridge, Bally,    |
| 6. Salford       | Boyertown, Allentown, and Sa- |
| 7. Souderton     | lem co-operating)             |



Brother Orie O. Miller, secretary of the Peace Committee of the Mennonite Church, recognized the value of these studies and ordered 5,000 of the lesson outlines printed for use in Mennonite churches in the United States and Canada. This syllabus, or outline, has been used extensively and has achieved a permanent place in the peace literature of the Mennonites.

### VOLUNTARY SERVICE

Not only was the conscience on foreign relief stimulated by the war, but also the concept of home relief, or Voluntary Service, grew up as a result of the war experiences.

As early as 1944, while the war was still in progress, summer service units were established at a few of the C.P.S. mental hospital units.

These summer service units were composed mostly of girls. The term of service was usually from the middle of June to the middle of August, allowing those who attended school or college to participate.

During the war, the arrival of a girls' service unit was especially welcome. The morale of the C.P.S. boys was raised considerably and the fellowship provided through this contact was invaluable. The girls also contributed their testimony to the hospital community as C.O. girls (commonly known as C.O.G.'s).

The following incident occurred during 1944 while the girls' service unit was at the Howard, Rhode Island, hospital. A few of the girls were in the city of Providence, only seven miles away, doing some shopping in the department stores. The sales girl noticed the white coverings which the girls wore and promptly complimented them on their beautiful "hair nets." The girls quickly explained that they were Mennonites and that they were members of the C.P.S. unit at the mental hos-

pital. Thereupon the sales girl, desiring to show her interest, declared happily, "Mennonite? Oh, yes! I remember reading about them in the Bible!"

Below is a list of Franconia young people who have served in M.C.C. Voluntary Service during summer months.

#### YPSILANTI, MICHIGAN, HOSPITAL

Irene Bishop .....	Blooming Glen .....	1945
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#### GULFPORT, MISSISSIPPI, HEALTH PROJECT

Geraldine Gross .....	Doylestown .....	1947
Doris Moyer .....	Blooming Glen .....	1947
Lauretta K. Walter .....	Line Lexington .....	1948

#### EUROPEAN TOUR

Geraldine Gross .....	Doylestown .....	1948
Doris Moyer .....	Blooming Glen .....	1948

#### LONDON, ONTARIO

Gladys Moyer .....	.....	1948
Doris Moyer .....	Blooming Glen .....	1950

#### GREYSTONE PARK HOSPITAL, NEW JERSEY

Mary Lois Detweiler .....	Doylestown .....	1949
Marian Stover .....	Blooming Glen .....	1949

#### SKILLMAN, NEW JERSEY

Mary Jane Lederach .....	Norristown .....	1949
Pauline Clemens .....	Plain .....	1947

#### ALLENTOWN, PENNSYLVANIA, HOSPITAL

Doris Moyer .....	Blooming Glen .....	1949
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#### MIGRANT WORKERS—UTICA, NEW YORK

Mary Lois Detweiler .....	Doylestown .....	1950
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The concept of Voluntary Service has grown considerably since the end of the war, and the Mennonite Church has urged that all her young people serve for at least one year in some type of voluntary service.

The conference, meeting on October 7, 1948, followed this action and urged the young people to "volunteer for one year of service in the name of Christ. The Peace Problems Committee will aid in directing volunteers."<sup>26</sup> Again, in the next meeting of conference on May 5, 1949, a stronger resolution was adopted recommending "every congregation to secure names of available young people for Voluntary Service and report to the Peace Problems Committee."<sup>27</sup> In order to stimulate and implement these resolutions, the conference, in the fall of 1949, sponsored a building project at Menahga, Minnesota. The members of this unit were:

Lester Swartley, <i>Leader</i> .....	Doylestown congregation
Mr. and Mrs. Samuel Rittenhouse .....	Plain congregation
Charles Mininger .....	Souderton congregation
Marion Plank .....	Oley, Pa., congregation (Ohio & Eastern A.M. Conference)

The unit served for three months, starting on September 7, 1949. The two projects of the unit were: (1) building a basement church at Menahga, and (2) repairing the barn on Minister Clyde Allebach's farm. Brother Claude Meyers and Brother Paul W. Histan accompanied the group and assisted in organizing the work.

After the completion of the first unit's activities in November, 1949, three other units followed in quick succession. Starting in December, 1949, and continuing for three months, a unit of six traveled to Glen Flora, Wisconsin. This unit helped in constructing a church building at Glen Flora, and built living quarters for the minister of the congregation, Leroy Schrock. The following persons served in this project:

Frank M. Ruth, <i>Leader</i> .....	Line Lexington congregation
Lester Heacock .....	Doylestown congregation
Roger M. Jones .....	Providence congregation

Paul W. Meyers .....	Line Lexington congregation
Clyde A. Yoder .....	Blooming Glen congregation
Leroy Hackman .....	Towamencin congregation

Also in December, 1949, a service unit was dispatched to the Salem Mission near Shelly, Pennsylvania. The work consisted of building a three-car garage, which they finished the next month, in January, 1950. The four men in this unit were:

Henry G. Foreman, <i>Leader</i> .....	Franconia congregation
Claude M. Alderfer .....	Deep Run congregation
Paul D. Yoder .....	Swamp congregation
Abram S. Jones .....	Providence congregation

A recent Voluntary Service project sponsored by the conference was the general repair and building work at the Norristown congregation. David Meyers of the Deep Run congregation performed this work during January and February, 1950.

Ray Histand, of Trevoise, and Durrell Alderfer, of Salford, also participated in repair and building work at the Norristown Congregation.

Following these projects, a group of Franconia young people was sent to Vermont where they assisted with Bible school during the summer months. The Franconia Conference Mission Board sponsors a mission station at Peasville and Taftsville, Vermont. The members of this service unit were:

Curtis Clemmer .....	Salford congregation
Mildred Clemmer .....	Salford congregation
Ray Histand .....	Trevoise congregation
Homer Kolb .....	Vincent congregation
Samuel Miller .....	Deep Run congregation
James Yothers .....	Deep Run congregation

After a hearty response to these projects, the Peace & Industrial Relations Committee then decided to investigate possibilities of working at the near-by Byberry hospital. A CPS unit was much appreciated. The following persons have served in Voluntary service at Byberry since the fall of 1950:

Thelma Myer .....	Souderton congregation
Kathryn Hallman .....	Doylestown congregation
John Bolton .....	Line Lexington congregation
Ralph Detweiler .....	Franconia congregation
Wilmer Kerr .....	Skippack congregation
Arthur Histan .....	Doylestown congregation
Willard Rush .....	Deep Run congregation
Claude Beechy .....	Perkiomenville congregation
Mrs. Edna Beechy .....	Perkiomenville congregation
Albert Rice .....	Deep Run congregation
Melvin Landis .....	Salford congregation
Esther Landis .....	Salford congregation
Alva Beechy .....	Spring, Pa. (S.W. Pa. Conf.)
Duane Heavener .....	Salford congregation
Marie Heavener .....	Salford congregation
Harley Delp .....	Spring Mount congregation
Robert Musselman .....	Salford congregation
Kenneth Derstine .....	Salford congregation
Wilmer Derstine .....	Franconia congregation
George Clemens .....	Salford congregation
Dorothy Greaser .....	Swamp congregation

In addition to the service projects in the United States, the Franconia Conference recently sent four young men to Germany to assist in material relief. The following are at present serving there under the Franconia Conference:

Robert Paul Swartz .....	Vincent congregation
Homer Kolb .....	Vincent congregation
Willard Rush .....	Deep Run congregation
Richard Rush .....	Deep Run congregation

Mabel Longacre, of the Vincent Congregation served under voluntary service at the Trevoose Congregation for a short time in the early part of 1951.

#### MENNONITE RELIEF COMMITTEE

In addition to the Voluntary Service projects sponsored by M.C.C. and the Franconia Conference, a number of our people have served under the Mennonite Relief Committee, which is an agency operated by the Mennonite Board of Missions and Charities of Elkhart, Indiana. The types of work engaged in are listed below with the individual's name and time of service. Most of these units operated during summer months of June, July, and August.

#### SUMMER BIBLE SCHOOL

Mr. & Mrs. Edwin Alderfer	Detroit, Michigan—Canton, Ohio	1945
Marie Moyer .....	Detroit, Michigan—Canton, Ohio	1945
Geraldine Gross .....	Detroit, Michigan—Canton, Ohio	1945
Ruth Alderfer .....	Canton, Ohio .....	1945
Mr. & Mrs. Paul Martin .....	Culp, Arkansas .....	1948
Ruth Mitman .....	Fort Wayne, Indiana .....	1949
Pearl Schrack .....	Fort Wayne, Indiana .....	1949
Ruth Hallman .....	Meadville, Pennsylvania .....	1949
Ruth Hallman .....	Detroit, Michigan .....	1950

#### CHILD WELFARE WORK

Betty Kulp .....	Kansas City Children's Home .....	1948
Vesta Moyer .....	Camp Ebenezer, Millersburg, Ohio (for colored children) .....	1950
Doris Cassel .....	Mennonite Youth Village .....	1950
Thelma Moyer .....	Mennonite Youth Village .....	1950



## Mennonite Youth Village

Robert Detweiler .....Builders' Unit .....1949

*The Returning Men*

## OCCUPATIONS

When the men were released from camp, the normal reaction was "to get home as quick as possible and make up for lost time." However, it is doubtful if any of the C.P.S. men would have called their experience "lost time." To many, the camp experience was a means of opening up to them greater horizons, and a broader vision of the work of the church.

Two men, Paul Ruth and Paul Leatherman, volunteered for foreign relief after completing their term of C.P.S. service. Fifteen of the returning C.P.S. men entered colleges in preparation for their lifework. Of the remaining fifty-five who served in C.P.S., some entered farming, factory work, and other pursuits. A number started businesses of their own.

In looking at the Franconia Conference as a whole, the figures show that more men were engaged in farming after the war than before the war. Before the war, 39 per cent of the men were farmers. After the war, 43 per cent were engaged in farming. Therefore, the charge that Mennonites run to the farm when war comes, and run off the farm as soon as war is over, is not a true statement. According to a survey conducted in the autumn of 1946, the following breakdown by occupations is shown.<sup>28</sup>

*Before the War*

Farm .....	39%
Other Occupations .....	61%

*Autumn, 1946*

Farm .....	43%
Factories .....	15%
Farm and Market Men .....	6%*
Market Men .....	5%
Building Trades .....	5%
Merchants .....	3%
Professions (Teachers, Doctors, Bankers, etc.) .....	3%
Salesmen .....	3%
Other Pursuits .....	17%
	<hr/> 100%

\* 200 men go to market.

## FOREIGN RELIEF

Great destruction of life and physical property accompanies every war. From the beginning of the European war in September, 1939, the Mennonites of America were made aware of the great need for relief in the form of food, clothing, and reconstruction.

As early as January 10, 1940, in a letter from the three historic peace churches (Mennonites, Brethren, and Friends) to President Roosevelt, the idea of foreign relief was suggested as a form of service for C.O.'s. The idea of foreign relief became even more a topic of conversation as the weeks wore on and the work in the camps got more monotonous. Numerous requests were sent to the M.C.C. for permission to go into foreign relief. Finally, after governmental delays, eight relief training schools were set up. However, the government never gave the C.P.S. men permission to go abroad as long as the war was going on. This proved to be a frustrating disappointment to many who had planned on sailing as soon as their period of training was over.

The general explanation of the government attitude on this issue was military expediency. That is to say, the United States

government did not want to allow the C.O.'s abroad, and they did not want to be embarrassed by American soldiers killing and destroying, and American C.O.'s at the same time trying to rebuild what was destroyed. Such a situation could indeed be confusing to the foreigners and embarrassing to the American government.

Twenty-two young people from Franconia Conference have served or are serving in foreign relief work under the M.C.C. since the second World War. The countries are listed below with the names, length of service, and home congregation.

## BELGIUM

Mr. and Mrs. David F. Derstine, Jr.	1947-49	Blooming Glen
Howard Rush	1948-50	Perkasie

## ETHIOPIA

Mr. and Mrs. Jacob R. Clemens	1946-48	Plain
Sara Rush, R.N.	1948-50	Perkasie
Mrs. Olive Kuhns, R.N.	1949-51	Souderton
Dr. Meryl Grasse	1948-50	Blooming Glen

## EGYPT

Esther Detweiler, R.N.	1944-46	Rockhill
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## FRANCE

Eva Stauffer	1949-51	Souderton
Naomi Derstine, R.N.	1949-51	Plain

## GERMANY

Irene Bishop	2nd term	Blooming Glen
Paul Ruth	2nd term	Line Lexington

## PHILIPPINE ISLANDS

Mr. and Mrs. Edwin Alderfer	1947-50	Blooming Glen
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## PUERTO RICO

Dr. and Mrs. Earl Stover	1944-	Blooming Glen
Orpha Leatherman, R.N.	2nd term	Doylestown
Paul Leatherman	1945-48	Doylestown
Jeanette Lewis, R.N.	1949-51	Blooming Glen
Dr. Paul Brenneman	1948-48	Doylestown
Miriam Derstine Gingerich	1945-47	Towamencin

*C.P.S. "Romances"*

An ancient adage runs something like this: "There is nothing so bad but that there is some good in it." Even World War II, bad as it was, brought some good with it. Among those good things were the marriages that resulted from the association of C.P.S. men with girls from the Franconia Conference. Eight Franconia girls married out-of-state C.P.S. men as a direct result of the friendships formed while the men were stationed in C.P.S. units in this area. Two other girls, Miriam Derstine from Towamencin and Grace Kulp from Bally, married out-of-state C.P.S. men during the war, but the friendships had been formed during their stay at our church schools. In addition, four Franconia C.P.S. men married girls from out of the state with whom they had become acquainted during C.P.S. service.

## GIRLS

Kathryn Landis of Blooming Glen congregation became acquainted with Andrew S. Slabaugh of Hartville, Ohio, while he was stationed at the Norristown Hospital. They were married in January, 1948, and now have their home in Hartville, Ohio.

Jean Hagey of the Franconia congregation met Earl Miller of Milford, Nebraska, while he was serving at the Norristown unit. They were married in August, 1947, and now live in Franconia, Pennsylvania.

Esther Lapp of the Perkasio congregation went to Akron to serve in the M.C.C. office, and while there she met Wayne D. Kempf of Shickley, Nebraska, who was also working for the M.C.C. while in C.P.S. They were married in April, 1948, and are now living near Shickley, Nebraska.

Lola Bowers, who attended the Spring Mount Mission, met Paul Glanzer of Dolton, South Dakota, while he was serving

at the Norristown Hospital. They were married in November, 1945, and after spending some time in study at Eastern Mennonite College, moved to their home in Lawrence, South Dakota.

Betty Clemens of the Towamencin congregation met Ezra J. Brandenberger of New Haven, Indiana, while he was serving at the Norristown C.P.S. unit. They were married in June, 1945, and are now living in Fort Wayne, Indiana, assisting in the work at the Anderson Mennonite Mission. Betty is a registered nurse.

Edna Weber of the Salford congregation met Hartley Rhines of Berne, Indiana, while he was serving at the Norristown Hospital. They were married in February, 1946, and are now living near Harleysville, Pennsylvania. Edna served for a time at the Peace Churches' Research Center in Philadelphia, and also at the Norristown Hospital during the war.

Anna Souder of the Norristown congregation met Harvey Hershberger of Elkhart, Indiana, while he was stationed at the Norristown unit. Harvey worked at the hospital dairy and broke his leg while on duty there. He was taken to the medical ward, and it was here that he met Anna, who was working as an attendant at the time. They were married in December, 1945, and after spending some time in Indiana, have recently returned and are living in Lansdale, Pennsylvania.

Gladys Derstine of the Doylestown congregation met Emil Thiessen of Hillsboro, Kansas, while he was working under C.P.S. at the Akron, Pennsylvania, M.C.C. office. They were married in August, 1944, and are now living in Hillsboro, Kansas.

Miriam Derstine of the Towamencin congregation met Orie Gingerich of Williamsburg, Iowa, while she was a student at Hesston College. They were married in August, 1943. Orie served in various C.P.S. camps, and after their marriage volun-

teered for relief work in Puerto Rico. Following their term of relief service, they moved to their home near Williamsburg, Iowa.

Grace Kulp of the Bally congregation met George T. Miller of Hudson, Ohio, while she was attending school at Eastern Mennonite College. They were married in October, 1943. George served at various C.P.S. units, including the Allentown, Pennsylvania, State Hospital. They are now serving as missionaries, under the Eastern Mennonite Board of Missions and Charities, in Honduras, Central America.

The marriages of Miriam Derstine and Grace Kulp were not a direct result of friendships formed in C.P.S., but both of them married out-of-state C.P.S. men during the war.

The C.P.S. men stationed in eastern Pennsylvania units frequently attended church services in the Franconia Conference and were occasionally entertained in the homes of Franconia Mennonites. In this way many lasting friendships were formed.

#### Boys

Russell Souder of the Souderton congregation met Barbara Weiman of New Jersey while he was serving at the Woodbine, New Jersey, hospital unit. They were married in August, 1945, and are now living near Unionville, Pennsylvania.

Henry Metz of the Towamencin congregation met Rachael Jersey of Newark, New Jersey, while he was serving at the Howard, Rhode Island, hospital unit. They were married in September, 1946, and now live near Mainland, Pennsylvania.

Elam Hertzler of the Norristown congregation met Lois Shank of Denbigh, Virginia, while he was serving in C.P.S. in the "Canning for Relief" project sponsored by the M.C.C. They were married in December, 1947, and after a few years of study at Eastern Mennonite College, Elam taught school at the Franconia Mennonite School, Souderton, Pennsylvania.



John C. Schlosser of the Towamencin congregation met minister J. B. Smith's daughter, Evelyn, at Elida, Ohio, while he was serving at the hospital unit at Lima, Ohio. They were married in October, 1943, and now have their home in Maryland.

### *Summary*

The record of the Franconia Mennonites can be stated simply. Of the total number of men drafted, only 51 per cent took the C.O. stand, and 49 per cent accepted military service.

Or, to put it in figures, 72 men entered C.P.S. and 70 entered military service. Of those 72, 3 transferred to military service and consequently left the conference. An additional 7 left the church either during or after C.P.S. Only one of the ex-C.P.S. men belongs to no church today. Of the 70 who entered military service 12 of them returned and were reinstated upon confession.

The men who were given a II-C farm deferment (over 700 of them) were a factor in the story which it is impossible to evaluate. It is safe to assume that a large percentage would have registered as C.O.'s if the test had come; however, at this time there is no way to determine the exact number.

The churches contributed a total of \$168,041.08 to the C.P.S. program, a slight amount over \$4,000.00 was oversubscribed, and the amount of oversubscription was then returned to the congregations which had paid too much. In the Peace Problems Committee report to conference in May, 1947, the secretary said,

We realize that the most important part of our program was not dollars and cents but was men, our young brethren, 72 of whom served under C.P.S. . . . A helpful question is "whether the brethren finished their service in C.P.S. as staunch or stauncher C.O.'s than when they went

in. Will they have C.O.'s for sons, if they have sons, and if the test will come?" . . . We believe that continued efforts should be made to teach the nonresistant doctrine intelligently along with the whole scope of Bible doctrine. Peace conferences will still be necessary. Sermons on the subject should frequently be preached. The way seemed so easy for our young men this time—some questioned whether they really were C.O. Now is the time to teach the Word of God so that if another occasion arises they will be C.O.—not because it is easy, but because nothing else can be right for them.<sup>26</sup>

In some respects the Franconia Conference rose nobly to the crisis of war. In its generous support of the camp program; in its liberal campeer aid and dependency fund; in its canning project and civilian bond buying the conference responded warmly and well. However, in some respects, such as the real test of sending men to camp for the nonresistant conviction, the record is not very flattering. But the only attitude to be taken toward this condition is that of a humble and sincere desire to right the failures and mistakes of the past, and to carry on with renewed energy the testimony of Christ's way of peace and love.

<sup>26</sup> Franconia Conference Minutes, *op. cit.*

<sup>27</sup> *Ibid.*

<sup>28</sup> John E. Lapp, "The Other Six Days," *Mennonite Community* (July, 1947, Scottsdale, Pa.).

<sup>29</sup> Mimeographed report of secretary of Peace Committee to May, 1947, conference. In files of secretary of Peace Problems Committee, Jacob M. Moyer, Souderton, Pa.

## Continuing the Testimony

The testimony of peace and nonresistance is more important now than at any time before. During World War II, seventy-two young men were forced to give their peace testimony: now it is the duty of everyone, men and women, to give their testimony freely, not because we are forced to, but because it is our duty as nonresistant Christians. There are numerous political and secular organizations for the promotion of peace in the world today. Dare we, as peace-loving Christians, afford to be less interested in the cause of peace and nonresistance than are these worldly organizations? Shall we hide our peace testimony while nations destroy themselves?

### THE LIFE OF LOVE

The life of love is neither automatic nor easy, but it is ultimately victorious. Christ is the perfect example of a life of peace and nonresistance. He was falsely accused, beaten, spit upon, reviled, insulted, and finally hung on a cross between two thieves, "yet he opened not his mouth."<sup>30</sup> When Peter tried to defend his Lord with the sword, Christ reproved him by saying, "Put your sword back into its place; for all who take the sword will perish by the sword."<sup>31</sup>

During Christ's trial before Pilate He clearly commanded His followers not to fight. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."<sup>32</sup> In His sermon on the Mount of Olives, Jesus taught His disciples to "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one

forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you."<sup>33</sup>

The Apostle John, in his first epistle, says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."<sup>34</sup> Again, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"<sup>35</sup>

It is clear from these few quotations from the Scriptures that Christ intended His followers to proclaim the Gospel of peace and love to all the world. The entire New Testament points to a Christ of peace and love being mistreated by a world of hate and evil.

#### "YE SHALL BE HATED . . ."

It is not surprising then, since the world hated Christ, that His followers will also be hated and mistreated. He even told them that "If the world hate you, ye know that it hated me before it hated you."<sup>36</sup> To be a disciple of Christ, Jesus said, one must "deny himself, and take up his cross, and follow me."<sup>37</sup> Taking up the cross does not mean inflicting injury on oneself, but it does mean a willingness to follow the example of Christ whatever the cost. It means being a nonresistant Christian in spite of war, the draft, ridicule, abuse, torture, and even death.

When the young men in Bucks County registered for the peacetime draft in the fall of 1948, a number experienced some difficulty. The personnel on the board had been recently changed, and the new chairman of this board was personally antagonistic to C.O.'s. Therefore, all C.O.'s were placed in I-A. Approximately twenty young men received this classification.

They immediately appealed, according to legal procedure, for a change of classification from I-A to IV-E. Many of the men continued receiving the I-A after repeated appeals. Finally, the board arranged for personal interviews with each of the registrants. The following is the conversation carried on between the draft board chairman and one of the C.O. registrants.

*Chairman:* What's your name?

*C.O.:* ----

*Chairman:* Of what church are you a member?

*C.O.:* Mennonite.

*Chairman:* Do you belong to any other organization opposed to war?

*C.O.:* I occasionally read the Fellowship Magazine, published by the Fellowship of Reconciliation.

*Chairman:* Is it a religious organization?

*C.O.:* No.

*Chairman:* Upon what do you base your refusal to fight?

*C.O.:* The New Testament.

*Chairman:* What! Do you disregard the Old Testament?

*C.O.:* No, I don't disregard it, but the New Testament transcends the Old . . . .

*Chairman:* (interrupting) It does not transcend the Old Testament. Christ said He came to fulfill the law!

*C.O.:* Of course Christ fulfilled the law, but the New Testament is our guide for living; it transcends the Old Testament.

*Chairman:* (pounding the desk) Christ didn't transcend; He fulfilled the law!

*C.O.:* Perhaps I was wrong in using the word "transcend." Which word would you use?

*Chairman:* You aren't here to get my opinion; we're here to get your opinions. The Bible says that you are to be subject to the higher powers and that they are ordained of God, doesn't it?

*C.O.:* Yes.

*Chairman:* Well, then, when the government fights, it is doing what God ordained.

*C.O.:* But when the government asks me to do something wrong, I can't obey the government before obeying God.

*Chairman:* But it isn't wrong if the government is ordained of God! Your bishop was in here the other day and he said the government was doing God's will when they fight.

*C.O.:* I don't know what my bishop believes, but I believe God can use sinful governments and people to accomplish His purpose. Maybe the government is doing God's will when they fight, but I'm still responsible to God first.

*Chairman:* Don't you believe in killing under any circumstances?

*C.O.:* No.

*Chairman:* Suppose somebody attacked my family. I've got to protect them, and kill him if necessary. It's not murder when you defend yourself.

*C.O.:* You mean if I would kill you it wouldn't be murder?

*Chairman:* No, of course not; you have to protect your family. Jesus said you should provide and care for your family.

*C.O.:* He also said, "He that loveth father or mother more than me is not worthy of me."

*Chairman:* Yes, I know. Well, I guess that's enough; I can't understand you people. Send the next boy in.

After personal interviews, all the C.O.'s then received their IV-E classification, although given reluctantly. Even this experience proved to be profitable. It gave the board a chance to contact the C.O. personally, and helped the young men to think through more carefully their own position.

#### THE C.O. WITNESS

Many Mennonites feel that they belong to such a small minority and are almost ashamed to admit they are Mennonites. They feel nonresistance is queer and that no other church believes in it. But the Mennonites, Brethren, and



Friends have always officially held to nonresistance. In addition, the Methodist Church in some circles is nonresistant, although most of their members enter the armed forces when war comes. However, 673 Methodist boys served in C.P.S. camps during the war. The Methodist Church Discipline says, "We will not officially endorse, support, or participate in war. We insist that the agencies of the church shall not be used in preparation for war, but in the promulgation of peace."<sup>38</sup>

Some have charged that Mennonites are unpatriotic and that C.O.'s are parasites. In the past war the M.C.C. relief agency donated over two million dollars in material aid, and another two million dollars in cash for relief and M.C.C. activities in 1947. The Franconia Mennonites alone contributed over \$51,000 for War Sufferers' Relief in 1946. It has been said that the Mennonite Church operates the largest religious relief agency in America. No, most Mennonites did not fight in the United States Army, but they contributed more to the cause of peace through their relief workers and relief goods than all the armies in the world.

In fact, Origen, an outstanding church father of the third century, said that Christians who do not fight are a much greater help to the government than if they would fight in the army.

"For men of God are assuredly the salt of the earth; they preserve the order of the world; and society is held together as long as the salt is uncorrupted . . . . And as we by our prayers vanquish all demons who stir up war . . . we in this way are much more helpful to the kings, than those who go into the field to fight for them . . . . Christians are benefactors of their country more than others . . . . And it is not for the purpose of escaping public duties that Christians decline public offices, but that they may reserve themselves for a diviner and more necessary service in the Church of God—for the salvation of men."<sup>39</sup>

The C.O. can hardly be called a parasite, either, when one observes that nearly 12,000 men served in C.P.S., without pay from the government, building dams, fighting forest fires, and other work. These C.O. "parasites" during the war constructed 191,790 rods of fence, built 9 large diversion dams, sodded and seeded 491,261 square yards of gullies, planted nearly 2 million square yards of trees in gullies, and made 611 miles of contour furrows,<sup>40</sup> to mention nothing of the forest fire service, the National Park Service work, and the work in mental hospitals.

This was not "work of national *impotence*," as some jokingly referred to it, but a service given because of a conscience, and that is certainly "nationally important."

### IT WORKS!

There are some who say, "Nonresistance is all right, but it won't work." But nonresistance does work. Even if it were not practical, the imperative commands to love one another and to resist not evil could not be ignored. There are many stories of how enemies have been conquered by love. The following is one of the many true stories to show that non-resistance really works.

During those turbulent days that tore Russia apart, back in 1905, love looked out of the face of a Mennonite father, so writes Alan Hunter, on a band of bloodthirsty marauders knocking at the door. "Supper is ready," the old man said, with his family cowering behind him, and invited them in. "Everything is yours. Come and eat with us." "We're not going to be fooled," growled the leader, shaking his murderous club. "You know why we came." "Yes," said the other, "but sit down first. Then do what you think is right. You should know," he added, when they were seated at the table, "that we are Christians." Then he read from the Sermon on the Mount and bowed his head to give thanks. "Eat now," he went on, in the

almost ridiculous silence that followed; "your beds are waiting for you when you have had what you want. You must be tired." "We came to kill you," muttered the leader, a kind of terror in his eyes; "and now we can't."

### CONCLUSION

Nonresistance is not a Gospel apart from Christianity; it is an integral part of it. Nonresistance is a way of life that results from a sincere desire to follow completely the spirit of Christ as revealed in the New Testament. Nonresistance and the way of love must become a part of us. It must be so deeply ingrained into our thinking during peacetime, and lived so consistently in wartime, that there will never be any question as to what we will do about military service. That decision will have been made. In other words, a true C.O. does not wait until his registration day to decide in favor of nonresistance. The sincere nonresistant Christian lives a triumphant life of love at all times, and registering as a C.O. is merely a small act which shows that he plans to continue being a nonresistant Christian, whatever the circumstances.

Nearly two hundred years ago, Benjamin Rush of Philadelphia made a significant statement. Dr. Rush was a famous physician during Colonial days who evidently was deeply impressed by the Franconia Mennonites and other nonresistant groups. He thought that "Perhaps those German sects of Christians among us who refuse to bear arms for the purpose of shedding human blood, may be preserved by divine providence as the center of a circle, which shall gradually embrace all nations of the earth in a perpetual treaty of friendship and peace."<sup>41</sup> This non-Mennonite physician conceived of nonresistant Christians as "preserved by divine providence" for a special calling. Can we take the challenge less seriously?

The task of continuing the testimony of Christ's way of peace and love is the obligation of every nonresistant Christian. May God help each of us to demonstrate in our own lives the joyful and triumphant life of love.

-----

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

<sup>30</sup> Isaiah 53:7.

<sup>31</sup> Matthew 26:52, Revised Standard Version.

<sup>32</sup> John 18:36.

<sup>33</sup> Matthew 5:39-42, R.S.V.

<sup>34</sup> I John 3:15.

<sup>35</sup> I John 4:20.

<sup>36</sup> John 15:18.

<sup>37</sup> Matthew 16:24.

<sup>38</sup> *Doctrines and Discipline of the Methodist Church, 1940*. Editors, John W. Langdale and Alfred F. Smith. (The Methodist Publishing House, New York), p. 777.

<sup>39</sup> Quoted in Guy F. Hershberger, *War, Peace, and Nonresistance* (Herald Press, Scottdale, 1944), p. 60.

<sup>40</sup> *Fellowship of Reconciliation*, "Conscientious Objectors in World War II," January, 1949. Article prepared by Pacifist Research Bureau, 316 E. Court Street, Ithaca, N.Y.

<sup>41</sup> Quoted in Guy F. Hershberger, *op. cit.*, p. 97.

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4. Mimeographed report of Peace Problems Committee to Franconia Conference.
5. Correspondence of chairman of Peace Problems Committee.
6. Correspondence of secretary of Peace Problems Committee.
7. Records of Peace Problems Committee, 1937-48.
8. Personal interviews with John E. Lapp and Jacob M. Moyer.





## Appendix

## APPENDIX

### SAMPLE LETTER ACCOMPANYING MONTHLY ALLOWANCE CHECKS TO C.P.S. BOYS

Lansdale, Pa.

August 8, 1945

Dear Brethren in the service of the Lord, "Greeting of Love."

We are conscious of your long-suffering, patience, and stability and hereby endeavor to give expression of the same.

The liberty you enjoy now is largely the result of the testimony the defenseless Christians bore to the world in the First World War: it is your privilege now to make a still deeper impact and give evidence of faith in the varied fields of Civilian Public Service of kindness, usefulness, and helpfulness. We hear good reports of such deeds being done even by a warring nation; this is commendable.

We on the home base owe much to encourage you along the way so you may not grow weary in well-doing but labor on. We like to support you both materially and spiritually and would like to contact you more in visitation work. We fall short in this.

The war clouds evidently are passing on and sunshine always followed rain; so may the good Lord cheer you, grant courage, endurance, and faithfulness and the reward is yours.

Fraternally,

J. C. Clemens

P.S. For over two years I have written a monthly letter and enclosed your monthly allowance, one letter to each camp. How many of you read the letters I cannot know. This month brings a change. From now on Bro. J. C. Clemens will write the letters. Each camper will receive the letter with his allowance enclosed. Also enclosed this month is a questionnaire asking for information that is needed to establish a basis for the division of the Campee Aid Fund. Checks will continue to be mailed out from my address, and the questionnaires may be returned to me. Thanking you, I remain,

Yours sincerely,

JACOB M. MOYER

## FINAL LETTER TO C.P.S. BOYS

Dear Brother:

Greetings in Jesus' precious name. A check of \$ . . . enclosed represents your share of the Campee Aid Fund. With the approval of conference the Peace Problems Committee has adopted the following method of computation:

First year in C.P.S. \$90.00 (360 days at 25¢ per day).

Second year same as first plus an additional 25¢ per *working* day. Working days are determined by deducting the 52 Sundays and a 30-day furlough from 365-day year.

For calculations 77.5% of the actual days spent in camp are figured working days. Third year same as first year plus 50¢ for each working day. Fourth year same as first year plus 75¢ for each working day. Fifth year same as first year plus \$1.00 for each working day.

The monthly allowances amounting to \$ . . . mailed you at monthly intervals are deducted and the check is for the balance due you. No deductions are made for communion fares and medical or hospital bills paid for campers.

We have good reason to believe that the church has cheerfully made her contributions for the C.P.S. brethren. No work or program of the church has ever been better supported. We hope that the experience has been a rich spiritual experience for you which you need never regret. You have stood true to the nonresistant doctrine, and your name will remain with those who have borne a faithful testimony under test for the Christ who not only suffered but bled and died for you.

We trust that this gift will be appreciated, and that you will make good use of the same. The Lord expects us to be good stewards of that which He entrusts to us. Jesus says, "He that is faithful in that which is least is faithful also in much."

May we continue to pray, hoping that God will preserve for succeeding generations the religious liberties and privileges which we have enjoyed, and that the church will remain true to His Word.

Yours in His service,

Peace Problems Committee

Franconia Mennonite Conference

LETTER TO THE LOCAL DRAFT BOARDS

Souderton, Pennsylvania  
July 6, 1946

*Local Draft Board #7  
Lansdale, Pennsylvania*

Gentlemen:

V-E and V-J days have long since passed. Draft Board members perhaps more than any other civilians rejoiced over the prospects of returning to normal pursuits again soon after those memorable days. Yet you have continued necessarily in your office until now.

We are informed by a chairman of a board that soon perhaps boards will be merged, one central board taking over the work of a number of boards.

At this time, therefore, we wish to express our appreciation of your fairness and consideration in dealing with small minority groups such as we represent. We cannot recall a single case in which you declined to give all possible consideration to deal justly with the registrant.

It is no doubt the result of deep religious experiences that made it possible for all involved to go through such testings and maintain such good will toward each other.

As ministers of the Gospel and representatives of the Mennonite Church, it is our desire that our people may live all the principles of the glorious Gospel and that the entire Christian witness become so powerful that wars may not soon again trouble any nation or people.

Assuring you of our appreciation, we are,

Yours respectfully,  
Peace Problems Committee of  
Franconia Mennonite Conference

LETTER OF THANKS TO GENERAL HERSHEY,  
DIRECTOR OF SELECTIVE SERVICE

(Signed by the Bishops)

Lansdale, Pa.  
October 14, 1946*General Lewis B. Hershey,  
Selective Service System,  
Washington, D.C.*

Dear General Hershey:

The Franconia Mennonite Conference (Eastern Pennsylvania), at the recent semiannual meeting, by a rising vote moved that we express our gratitude to our Federal Government for granting exemption to our conscientious young men from both combatant and noncombatant service in the army.

We realize that this unique exemption can be found in very few other countries; we therefore must thank God that we live in a nation whose Constitution grants us the precious privilege of religious freedom.

We appreciate the work that your department has done in setting up the Public Service camps and are happy that amicable relations existed between our unit and the Government so that defenseless Christians had no need of violating their consciences and could do something that was of National importance.

Sincerely,

(signed) WARREN G. BEAN  
ARTHUR D. RUTH  
JOHN E. LAPP  
JOSEPH L. GROSS  
AMOS KOLB  
STANLEY BEIDLER

(See General Hershey's reply, p. 106.)

COPY

LOCAL BOARD NO. 7	32
MONTGOMERY COUNTY	091
15 East Main Street	007
Lansdale, Penna.	

(LOCAL BOARD DATE STAMP WITH CODE)

App. not req.  
SELECTIVE SERVICE SYSTEM

### Order to Report Preinduction Physical Examination

July 10, 1944

(Date of mailing)

*The President of the United States,*

To Edgar Merle Clemens 12902  
(First name) (Middle name) (Last name) (Order No.)

## GREETING:

You are hereby directed to report for preinduction physical examination at

15 E. Main St., Lansdale, Pa.

(Place of reporting)

at 8:15 A. m., on the 21st of July, 1944  
(Hour of reporting) (Day) (Month)

*Amos D. Fork*  
(Member or clerk of Local Board)

## IMPORTANT NOTICE TO REGISTRANT

Registrant who believes he has a **disqualifying defect**.—If you believe that you have some defect which will disqualify you for service you may, on or before the \_\_\_\_\_ day of \_\_\_\_\_, 194\_\_\_\_, appear in person at the office of the Local Board, or, if you are unable by reason of such defect to personally appear, you may submit an affidavit from a reputable physician or an official statement by an authorized representative of a Federal or State agency to the effect that such physician has personal professional knowledge or such authorized representative has official knowledge of your defect, the character thereof, and that you are unable to personally appear due to the character of the defect. The Local Board may send you to the Local Board examining physician, and, if it does so, it shall be your duty to appear at the time and place designated by the Local Board and to submit to such examination as the examining physician shall direct. If the Local Board determines that your defect does disqualify you for service you will receive a Notice of Classification (Form 57) advising you that you have been placed in Class IV-F. Unless prior to the date fixed for your preinduction physical examination, you receive such a Notice of Classification (Form 57) advising you that you have been placed in Class IV-F, you must report for your preinduction physical examination as directed.

**Every registrant.**—When you report for preinduction physical examination you will be forwarded to an induction station where you will be given a complete physical examination to determine whether you are physically fit for service. If you sign a Request for Immediate Induction (Form 219), and you are found qualified for service, you will be inducted immediately following the completion of your preinduction physical examination. Otherwise, upon completion of your preinduction physical examination, you will be returned to this Local Board. You will be furnished transportation and meals and lodgings when necessary. Following your preinduction physical examination you will receive a certificate issued by the commanding officer of the induction station showing your physical fitness for service or lack thereof.

If you fail to report for preinduction physical examination as directed, you will be delinquent and will be immediately ordered to report for induction into the armed forces. You will also be subject to fine and imprisonment under the provisions of section 11 of the Selective Training and Service Act of 1940, as amended.

If you are so far from your own Local Board that reporting in compliance with this order will be a hardship and you desire to report to the Local Board in the area in which you are now located, take this order and go immediately to that Local Board and make written request for transfer for preinduction physical examination.



D. S. S. Form 46

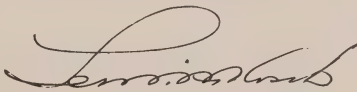
App. Not Req.

COPY

NATIONAL HEADQUARTERS  
SELECTIVE SERVICE SYSTEM  
WASHINGTON, D. C.

CERTIFICATE OF RELEASE FROM ACTIVE PARTICIPATION  
IN WORK OF NATIONAL IMPORTANCE UNDER  
CIVILIAN DIRECTION

This will certify that James Kittenhouse Clemens  
(Name)  
Order No. 1653, Local Board No. 7, Montgomery County  
Lansdale, Pennsylvania  
(City) (State)  
has been released from present active participation in work of national  
importance under civilian direction at CPS No. 45, Luray, Virginia  
(Camp project)  
effective March 9, 1946 for the reason that he has completed  
(Date)  
his required period of active participation in work of national importance  
under civilian direction.



LEWIS F. KOSCH  
Colonel, Field Artillery  
Assistant Director - Camp Operations

Four copies of this form will be prepared in National Headquarters. The original will be sent to the Camp Director for delivery to the released assignee; two copies will be sent to the State Director who will retain one copy and transmit the other to the assignee's local board; one copy will be filed in the assignee's file in National Headquarters.

16-54127-1

LETTER OF THANKS TO PRESIDENT TRUMAN

(Signed by the Bishops)

Lansdale, Pa.  
October 14, 1946

*President Harry S. Truman*  
*The White House*  
*Washington, D.C.*

Dear Mr. President:

At the recent semiannual meeting, the Franconia Mennonite Conference (Eastern Pennsylvania), by a rising vote, moved that we thank the Federal government for providing exemption for conscientious young men from participating in both combatant and noncombatant warfare.

We as a conference are sincerely grateful that the leaders of our government have seen fit to honor the precious privilege of religious freedom granted under the law by the Constitution.

In view of the present uncertain international conditions and the possibility of continued peacetime conscription, we as a group pray that the Government will continue to honor the consciences of those religious minorities who find the waging of war contradictory to their deepest Christian beliefs on the sanctity of the individual's body and soul.

May the heavenly Father continue to shed His divine light and guidance on our nation with its rich Christian background.

Sincerely,

(signed) WARREN G. BEAN  
ARTHUR D. RUTH  
JOHN E. LAPP  
JOSEPH L. GROSS  
AMOS KOLB  
STANLEY BEIDLER





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